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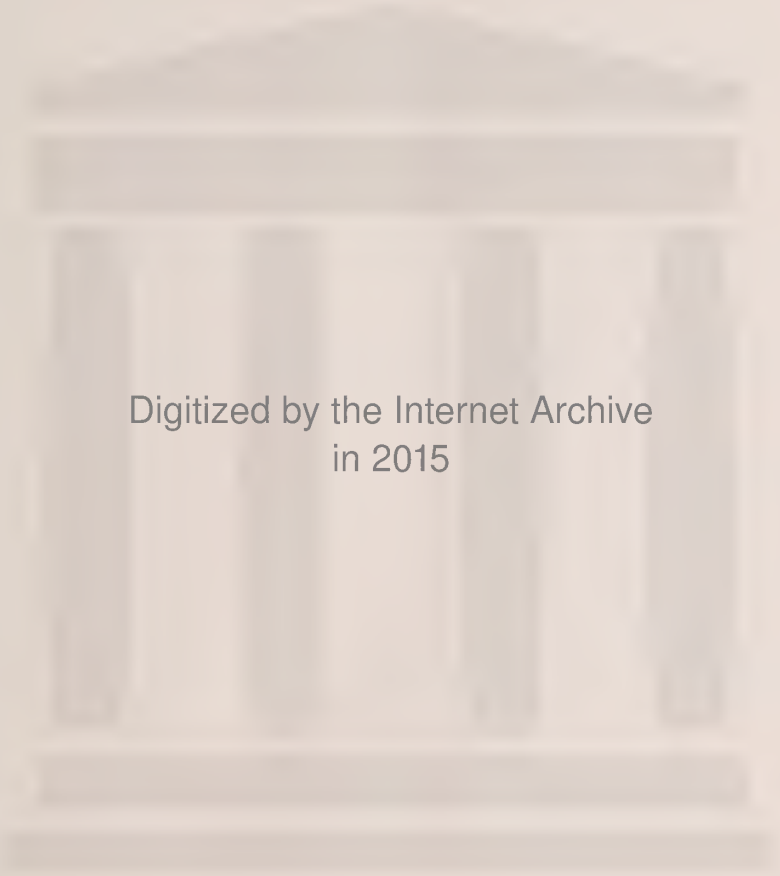
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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME VIII.

MISSION HOUSE, 53 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. VIII. MARCH, 1893. No. 3.

THE very good news comes from Africa that, in November–December, Mr. Gault found fifty persons prepared for baptism, during a tour among the churches on the coast south of Batanga.

COMPARISON of Dr. Good's plans before his exploring trips in Africa and his Report after their accomplishment, show that he brought up, at the end, with fourteen days to spare and his appropriation unexhausted. Pending the action of the Gaboon Mission (which is not known at this writing) and of the Board, upon this Report, every one of us has something to do with it — to read it, to pray over it. The answer requires a sound judgment. Does it demand also stout courage and invincible faith in God?

THE progress made by Woman's Foreign Missionary Societies in this country is illustrated by anniversaries like that observed in Boston, January 11–12. It was the XXVth of the Woman's Board of the Congregational Church (in the Eastern States), which long since was recognized as a powerful aid to their missions. And, yet, the reminiscences natural to that occasion recalled to mind the fact, that, this Society would have been crushed at its birth, through the conservatism of the Church, but for the support of a few brethren like Rev. N. G. Clark, D.D., who told the American Board that he could not and would not be their Secretary unless he could have the women with him.

The fine spirit of the meeting was expressed in the mottoes on their walls: "Hitherto hath the Lord helped us," "Thou shalt see greater things than these." The missionary addresses were without exception of a high order. The offering taken on the spot was $1,225. A delightful responsive reading, quartets by male voices, and a social supper were features. Dr. Paton was heard twice. The most practical moment, with reference to the future, was reached when the delegates, by a rising vote, pledged themselves to "try to enlist the co-operation of one more woman and secure one new subscription to *Life and Light* this year."

WE beg to be counted as mourners with our Methodist sisters in the death of one of their most gifted and useful members. Mrs. William F. Warren was one of the Executive Committee of their Foreign Missionary Society and editor of the *Heathen Woman's Friend* from its beginning, twenty-three years ago. On this she had stamped her own high qualities of mind and heart and it ranked among the best missionary publications. It always spoke with a voice clear, direct, strong; its aim was immovably fixed, every number gave evidence of thoroughness, it was nobly free from weakness. We know in part what Mrs. Warren's joy in service must have been and we give her joy and congratulation that she received the summons of her release while "with the bugle at her lips."

THE death of Miss Mary Allen West, who was making a tour of the world in the interests of temperance, was a deep sorrow to our friends in Kanazawa, Japan, especially to Mr. and Mrs. Winn, in whose home she died. Miss West was ill on her last day's journey towards Kanazawa and upon arrival went immediately to the bed prepared for her use, never once leaving the room till her spirit went to God, eight days after. Miss Smith, in Sapporo, had peculiarly enjoyed having Miss West in her home, and Tokyo people, both foreign and Japanese, had put great value on her temperance addresses in that city.

OUR Southern Mexico Mission is straitened by the withdrawal of two members. Rev. J. Milton Greene, D.D., is obliged by ill health to resign those arduous and valuable labors which he has prosecuted for ten years, and Rev. H. C. Thomson is on furlough on account of Mrs. Thomson's illness.

THRRE is sometimes famine in one State in Mexico while in the next, plenty. In Zacatecas, last summer, it was famine.

For four months, 500–600 persons in that city daily ate a dinner provided by funds raised by Rev. Wm. Wallace.

Mrs. Andrews considers that one problem has been solved in connection with mission schools in Mynpurie district, India. Last April the government Inspector examined ten girls' schools and returned such a bad report that the grant-in-aid was cut off from them all. They were day-schools, only, and many pupils were women with families, or hard-worked girls who were encouraged, if they could get away from house cares for an hour or two, to come and learn to read. But so long as government grant was accepted, it required full days' work and all the time, to keep up to the government code of studies. "Every moment spent in religious instruction was so much taken from time needed to prepare for the Inspector's examination." So, our missionary was rather relieved when the grant was withdrawn, and at once set in operation three schools instead of ten, but supported entirely by mission funds, with Christian teachers and with freedom to devote to Bible teaching energy which hitherto had been expended on secular studies.

After all that we have been told of social progress and ceremonious etiquette in Japan, our notions were slightly jarred by the report of a communion service held a few months ago, in a rural place thirty-five miles from Tokyo.

Although thirty women came out, the same day, to a service led by the missionary's wife, oriental customs still have such sway in that place that women absent themselves generally from public worship, and only two very old ladies ventured to the Lord's Supper. The wine was served from a common wine bottle gay with advertisements, rice bowls were used for cups, the bread (provided by the missionary) was passed on a lacquered tray, and the fragments that remained were tasted as a curiosity by the on-lookers. Our correspondent throws light on the "painful lack of ceremony" in this instance by saying that "the Japanese people have been solemn as well as gay *by rule* for generations, and in the absence of a fixed rule for an occasion they are likely to develop some crudenesses."

We prophecy that there will be a great demand for the magic lantern slides which are offered for loan, at the Mission House, for use of Presbyterian missionary societies, young people's meetings, etc. A fine set of sixty slides, comprising a great variety of subjects, all illustrative of India, is accompanied by an explanatory lecture. The exhibition occupies an hour and a quarter, or a little more. The cost to the borrower is two dollars, each time, and expressage both ways. The only way to get these slides is by application to Mr. W. Henry Grant, 53 Fifth Ave., New York.

Do you sometimes send boxes to Syria? Then this note is for you. A few books, even one book, sent in a miscellaneous or Christmas box, may detain — *has* detained — the whole box, for some time, from its destination. The Turkish government has conceived a great jealousy of books in the English language. The best way to send such to Syria is by book-post, French mail, which goes on Saturdays. If you have too large a package to send by post, send books in a box by themselves.

Have you read "Purr When You are Pleased," one of Mrs. Gatty's admirable "Parables from Nature"? — Well, it is now seven months since we made a new departure, by furnishing the "Programme" a month in advance, in order to gratify the expressed wishes of certain societies. But only one individual, so far as we know, has *purred*. Do the others like it as well as they thought they should? We may change back unless we hear some contented purring soon.

A happy Christmas treat was made for a hundred and fifty children at Petchaburee, Siam, and the beautiful floral decorations were simply the reward of gathering.

In Chile, the long school vacations begin at Christmas, when the summer, which opens in October, is at its height. Mrs. Boomer's roses, at Chillan, grow on trees six or seven feet high.

The motto that "Godliness is profitable for *this* life" may yet come into vogue, in the ancient East. Several Nanking families have this last season decided on sending daughters to our mission school saying "The girls of that school can get husbands," and at Tripoli, Syria, parents are more and more sending daughters to school, because an uneducated girl "cannot talk" and does not know how to deport herself.

OUR MISSIONARIES IN MEXICO AND GUATEMALA,

AND POST OFFICE ADDRESSES.

Miss Annetta M. Bartlett,	Apartado 247, Mexico City.	Mrs. Isaac Boyce,	Saltillo, Mexico, *via* Laredo.
Mrs. Hubert W. Brown,	" 305, "	Miss Edna Johnson,	" " " "
Miss Ella De Baun,	" 247, "	Miss Jennie Wheeler,	" " " "
Mrs. J. G. Woods,	" 305, "	Mrs. D. Y. Iddings,	Guatemala City, *via* New Orleans.

EXPLORATION IN WEST AFRICA—SECOND JOURNEY, AUGUST 30–OCTOBER 4, 1892.

FROM REPORT BY REV. A. C. GOOD, PH.D.

[By the kindness of the Secretaries of the Board of Foreign Missions, we are permitted to present these extended extracts from the original Report, with the promise of other portions as we are able to make room for them in future pages.—EDITOR.]

. . . I FIND myself strongly disinclined to go over the long, weary road again, as I must in making a report, but I remember why I was sent and that you and thousands of God's people are waiting to know what work He has for us in this new field.

As I review these two journeys, the first of twenty-three and the second of thirty-five days, I cannot but feel that not only my brethren here, but friends in America, must have been helping me at the Throne of Grace. Again and again my way seemed closed, but always opened just in time. Again and again I was turned aside from the course marked out for myself. At times it was scarcity of food, at others, want of guides; again, it was native feuds and, sometimes, I was misled by false statements; but, although at the time I fumed and fretted, I can now see that I could hardly have laid out for myself a better course than that by which I was compelled to go. . . .

THE START.

I had great difficulty in getting carriers. Fortunately, I had brought four with me from the Ogowe and I obtained three Batanga men and, at last, we set out, August 30, with a man from the nearest Bulē town as guide.

I took with me provisions and trade goods to purchase food for six weeks or two months. I could not obtain a guide for the road which goes most directly east, and so was compelled to go a very roundabout course the first four or five days. My guide led me down the beach to a point about four miles south of Batanga and thence east and southeast seven or eight miles to the Lobe River, which flows north and northwest and enters the sea at the north end of Batanga. Next day we kept on southeast, having the river on our left till noon, when we reached Lŏlè, the first Bulē town. Here, we were from twenty to twenty-five miles southeast from Batanga. All the way to this town we were passing through villages and farms.

Next day we crossed the Lobe River and, after a march of twelve or fourteen miles in a direction averaging about northeast, we reached a long line of Bulē towns called Kŏkoa. Our road had been all the way through unbroken forest. At Kŏkoa, a Bible reader would have a population of some thousands of souls which he could reach within a day's journey. All the Bulē encountered thus far belong to the same clan or family, and as we go further east I continue to hear of large towns of this same clan north of our road for thirty or forty miles. As there are over one hundred Bulē clans, of which this is only one, the aggregate population must be large.

Had I been seeking towns I should have continued on northeast from Kŏkoa, but I wanted to get by the most direct road to a place called Minkalē, which had been recommended by a Batanga Christian trading there, as a site for a mission station. We spent the night in the forest and reached the next town, Tŏjèn, afternoon of the next day. It rained, sometimes pouring down till the air seemed full of water, as the path and streams were. Here we spent the Sabbath, September 4.

About 2 P.M. on Tuesday, in a pouring rain, as usual, we reached Minkalē, having traveled about thirty miles through a mountainous country in a direction a little north of east. Here we had expected to rest for a few days, but we found food so scarce and expensive that we dared not stay long. Minkalē is elevated 2,200 feet above the sea, surrounded by peaks three or four thousand feet higher, the climate cool and

bracing, but there is no field for mission work.

We stayed one day and, hearing there was food in towns northward, set out in that direction. A tramp of four hours brought us to a group of towns called Nyabitandē. Hundreds of people crowded about me and I found villages and people everywhere. I now began to realize that I had been skirting the southern edge of the Bulē country, hence the sparse population; but, here, I found myself again on the main line of migration from the interior. One fact I regretted. The barometer, which indicated an elevation above the sea of over 2,200 feet for Minkalē, showed only 1,640 feet at the highest point in these towns.

SITE FOR A MISSION STATION.

Having laid in a supply of provisions we started east the next day. In the first four or five miles our road passed through twenty or more towns, together containing what is, for this part of Africa, a very large population. I was especially attracted by a long line of almost continuous villages called Nkŏñemekák, where the people seemed to swarm on all sides. This line of towns partly encircles the base of a hill which struck me as an admirable site for a mission station. The elevation of the town was only 1,600 feet, but this hill is, I think, at least 200 feet higher. *Here is, in my opinion, the site for our first interior station.* Taking into consideration all my observations, both going and returning, I should say Nkŏñemekák is from fifty-five to sixty-five miles a little south of east from Batanga in a direct line. By the crooked path we must travel, the distance is seventy miles, but this is the first large centre of population on elevated ground we meet with in coming from the coast and the largest to be found in this region within 100 miles of the sea. This point can be reached from the coast by two or three different roads, and from here we can go eastward by two roads, which soon become three. This is an important consideration in a country where any chief who imagines he has a grievance may close the road against us. Here, too, food is reasonably abundant. In all this region I found the people friendly and ready to listen to the Gospel wherever I stopped long enough to preach to them.

[Dr. Good spent Sunday, Sept. 11, with a churlish chief from whom they were glad to get away.]

Monday forenoon we passed ten or twelve good-sized towns, among them Alune. On the maps it is placed fifty or sixty miles from where it should be. In the afternoon, new towns; then several miles of virgin forest. Emerging from this, for three days our road lay through a region once thickly settled, but swept by war a few years ago.

TRIBUTARY OF THE CAMPO.

On Thursday we reached a considerable tributary of the Campo River called the Muile, and here the scene changed. On either bank we found large towns, and a few miles southeast a line of towns called Biba, where we found more people than I had yet seen in any one group of towns. As I afterward learned, the whole valley of the Muile is densely populated, *i.e.*, for Africa, and no wonder: the country is as level as a Nebraska prairie and the soil wonderfully fertile. But we miss the hills here and the cool, bracing breezes that creep down into the valleys from their wooded heights. For the first time since we left the sea, the heat at noon day became oppressive. As I looked about at the luxuriant vegetation and the rich, black soil, I could not help questioning whether white men would not find this valley rather unhealthful at times. We are here from 140 to 150 miles from the sea by my reckoning—by the Government maps, a little farther.

The people of Biba, at first timid, soon became very rude. We could buy almost no food and for a time they acted as if they wanted to loot us. I learned, afterward, that the question of plundering us was openly discussed and I could not help thinking how easily they could take all we had, if they had the courage. But we were in no great danger. As the matter was discussed, the wise ones said the white man has a *powerful fetish* or he would never venture so far from his people and we had better let him alone. So all I had to do to be perfectly safe was to act as if I owned the earth.

[An incident which follows here and must be omitted for want of space, will be found in *The Church at Home and Abroad.*]

AN ELUSIVE STREAM.

From Biba we penetrated about twenty-five miles further in a southeast direction. The Campo River, which I had been vainly trying to reach for the last ten

days, seemed further away than ever. Misled by my maps, I had expected to strike the Campo about sixty miles east from Batanga. At Minkalē I was much surprised to learn that it was two or three days' journey to the south. At Nemayŏñ it seemed a little nearer. We went on five days more and lo! the Campo was said to be still two and a half days' distant. Twenty-five miles southeast from where we crossed the Muile I found I was getting farther and farther from the mysterious river. I then decided that the geography of the Campo River needed revision. . . .

When I gave up reaching the Campo I decided to strike northward into the Bulē country, but the hostility between two tribes was so bitter that no one would venture to guide me. I therefore retraced my steps to Biba and struck northward without a guide, knowing that in so populous a region we would soon strike some town. A mile north of Biba we came to a large collection of villages called Melen. Here we got a guide to a considerable town of the Salahn clan who have dealings with the Bulē, and from here we got a guide to a town of the Bulē proper. This town, Asokeseñ, was large, and we were soon surrounded by hundreds of good-natured but very curious people. I determined to go from here to Akŏk, the town at which I had turned back on my former journey, and we started westward once more. It took nearly three days' hard marching. As soon as we started it was clear that we were on an important road. Hundreds of people followed us from town to town. We seemed hardly to get out of one group of towns till we were in another, and at last we came to a really immense town, a mile or more in length, called Biyèmyèm.

Here would be a fine centre for missionary work as regards population, but there are drawbacks — no forests for building material and I fear good water could not be obtained without sinking a deep well.

After this was a break of a few miles and then we came to several lines of towns, of a chief named Evine, who is famed from the coast to the far interior for violence and bloodshed. He has, I am told, eighty wives, but his town was not very large and seemed to be in a rather dilapidated condition. I called to see him, but was glad to find that he was away from home.

SITE FOR A SECOND STATION.

Next day I found a large population all along the road, but no very large aggregation of towns till, in the afternoon, we came into a region called Zingi, from mountains near by of that name. Here, within three miles, I found five or six large groups of towns, besides scattered villages. This point impressed me most favorably as the site for our second station. The distance from Nkŏñemekák is about four or five days. Here we are among the hills again and more likely to find the country healthful than on the plain. A wooded hill near by, a few hundred feet higher than the town and from 2,300 to 2,500 feet above sea level, offers a fine site for our station, and the proximity of high mountains ensures a supply of good water. I was especially attracted to this place by the fact that *we have here a mingling of many clans or families not only of the Bulē but also of Fañ*. Of the Bulē there were towns of the Yevo, from the borders of Yeondo on the north, ensuring us an open road in that direction; and there were Yensile, Yengap, Eseben and Esakoi towns, of which clans the first three are just beginning to come from their old homes far to eastward. *All these are true Bulē;* and close by, is a very large group of towns of Upper Campo Fañ. I saw nowhere else on my whole journey such a mingling of different clans. Each numbers from five to ten thousand souls, scattered through twenty or thirty groups of towns; but no matter how widely separated, the members of each clan always try to keep up communication with each other. What an influence would therefore be exerted by a vigorous work located at Zingi! *I therefore favor Zingi as the site of our second station*, subject, of course, to more careful investigation.

THE OLD CHIEF NDUM.

From here to Akŏk the population, though considerable, is relatively sparse and nothing calls for remark except that the road was very bad.

I was anxious to revisit Akŏk to see how I would be received a second time where I was so enthusiastically welcomed on the occasion of my first visit. The old chief, Ndum, seemed very glad to see me and treated me very well indeed. Most of his people were away, but he and all who were at home listened to the

Gospel with the greatest interest as often as I spoke to them. Ndum has been a bloody, violent man all his days, *has sixty-six wives* and is as grasping and avaricious as men of his rank usually are; but he really seemed to rise above his besetting greed and to receive me with something approaching true hospitality. He professes a desire to be a Christian and while I was in his town he publicly declared that he was done with war and bloodshed and was going to be good the rest of his days. He has an incurable disease and is not long for this world and I felt very sorry that my knowledge of the Bulē language enabled me to explain only in a very general way the meaning of the Gospel. May God enlighten his dark soul! When I left he walked with me as far as he could along the path and asked me so earnestly when I could come back. When shall it be?

LAST MARCHES.

The second day from Akŏk brought us to Nemayŏñ, from which point I had hoped to go south to the Campo River, but I learned that at this season the country is hungry and we went on to Nyabitandē. Here I had intended to lay in a supply of food and go to the Ntum country, but a careful inventory of my salable goods showed that I was likely to be stranded if I attempted this trip. So, reluctantly, I prepared for the coast. Sabbath we camped in the forest; Monday, by a tremendous march of twenty-five miles, reached towns seven miles from Batanga. We were two and a half days crossing the forest belt. I had to find my way myself. As long as there was a Bulē town ahead I could get guides, but when it came to going to the sea with the white man no one would venture. I persuaded two men to go with me one day into the forest, but, when we started, two or three women clung to each of those men, telling them they were going to their death. I ridiculed them into starting, but as soon as the last town was left behind they became nervous and with the greatest difficulty I managed to keep them a half day after entering the forest. I tried to get children for our school at Batanga, but the bare suggestion frightened them. We have much to do before we shall have won the confidence of these people.

[Rules for pronouncing African words: a, as in father; ē, as a in fate; è, as in let; e, as in French, Je, le; o as in fore; ŏ, as in folly; u, as oo in fool; i, as in mill; ñ, as ng in sing.

CHURCH EDIFICES IN THE MEXICO MISSIONS.

ACCOMPANYING the photograph from which our cut is reproduced, Rev. M. E. BEALL, who has been, until recently, missionary in San Luis Potosi, wrote as follows:

"This is a house whose duplicate can be seen in almost every part of Mexico, and in such do assemble hundreds of evangelical congregations to listen to the preaching of the Word. The people seat themselves on the floor or carry rude chairs from their homes."

Nearly 100 congregations, including 5,000 church members, have, by God's blessing on the toil of his faithful servants, been gathered in connection with our Presbyterian missions during a period of twenty years. Nine-tenths of those 100 houses of worship, occupied on every Lord's Day, look, Dr. Ellinwood tells us, like our cut, a little better or a little worse. The very best of them, that of *Divino Salvador* in Mexico City, looks like a plain chapel in any of our Northern cities. It cost, *with the site*, $15,000, and was the gift of a few individuals.

The Board of Foreign Missions has been in the habit of allowing very small grants in aid of church building in Mexico. Last year, one chapel in the Zacatecas field was allowed $144.75. In 1891–1892, two chapels were granted $96 each. In 1890, no grant was made.

All this is in striking contrast to those splendid churches and cathedrals, some of them more than 100 years in building, to those costly religious houses and ecclesiastical foundations which were

reared in Mexico from the time of the Spanish Conquest in 1521 until the nationalization of them, by law of the Republic, in 1857. The very ruins of those buildings still fascinate the eye of artist and traveler, and thickly strewn through their pages of description you find such phrases as "picturesque," "exquisite design," "Flemish tapestry," "inlaid stalls," "majestic towers," "massive columns."

One solid silver font at Zacatecas cost £20,000 sterling. The salary of the Archbishop of Mexico was $130,000.* In 1854 he was substantially owner of nearly half the property in the City of Mexico. The cathedral in that city was thus described by Madame Calderon, who visited it in 1839:†

> Its magnificence struck us with amazement. Its gold and silver and jewels, its innumerable ornaments and holy vessels, the rich dresses of the priests, all seemed burning with intolerable brightness. The high altar was the most magnificent; the second, with its pure white marble pillars, the most imposing. . . . Each church had vied with the others in putting forth all its splendors of jewelry, of lights, of dresses and of music. . . . There are *between sixty and eighty others*, some of them possessing little less wealth than the cathedral.
>
> We were also shown the jewels, which they keep buried in case of a revolution. The *custodia*, the gold stand in which they carry the Host, is entirely crusted with large diamonds, pearls, emeralds, amethysts, topazes and rubies. The chalices are equally rich. There are four sets of jewels for the bishop.

The same writer describes the finest cathedral of Mexico, that at Puebla, in similar language. Of the shrine she says:

> The "Virgin of Remedios" enjoys the exclusive right to three petticoats, one of them embroidered with pearls, another with emeralds, a third with diamonds, the value of which is credibly stated at not less than $3,000,000.

A third phase of church building in Mexico is presented by events of the last year within the mission of the American Board in the North. A "sanctuary" was dedicated in Las Cuevas, "a fine new church" opened in Chihuahua and another is "ready to be consecrated" at Guadalajara. That at Chihuahua, the Church of the Holy Trinity, represents a cost of $10,000, which was largely a memorial gift, but the Board made a grant of $1,250. The walls are adobe, plastered and with stone trimmings. There is an octagonal tower, sixty-five feet high, and a Meneely bell. It is a churchly-looking building and the absence of carpets, cushions and pews is not remarked in a Roman Catholic country. At the dedication of this church, as we learn from

CHURCH TOWER AT TLAXCALA, 1529.
OLDEST CHURCH IN MEXICO.

The Missionary Herald for February, "The first address was given by Señor Tito Arriola, a member of the legislature and one of the best speakers in the city. He was followed by the superintendent of city schools. The full programme, in Spanish, occupied nearly two hours. Señor Arriola's address was printed in full in a daily paper; the very boys of the street show respect for the edifice by refraining wholly from acts of vandalism, and Protestant Christianity has taken a position of dignity in the city which it never was able to occupy during ten years for lack of a suitable place of worship."

May there not be something in that thought? A thousand times better than the extravagance and abuses of great and cold and proud cathedrals, those humble adobe huts where poor men who earn eighteen cents a day, creep in to hear the gentle invitation to them who are weary and heavy laden. In such places the Gospel has sounded sweeter than strains of cathedral choir. On ranches, in country parishes, their artless architecture must avail for many years to come. But, in large cities, among a people in whose blood the artistic instinct has been bred for centuries, is not a decent church a legitimate object of desire and a real adjunct to the influence of Christianity?

San Luis Potosi has a population of 60,000. It was occupied by our mission twenty years ago. The Church numbers 54 communicants. Travelers, writing to one of our newspapers two years ago, told of the difficulty they had to find the

* The Archbishop of Canterbury receives a salary of $75,000.

† *Mexico in Transition.* By William Butler, D.D., p. 21.

Sunday service of this church. They asked "every intelligent-looking person" they met, but no one seemed to have heard of it, and when, at last, they found the place, it "had no appearance whatever of a house of worship." A Committee of the Mission has lately pronounced upon the structure as "dilapidated and discreditable." Say, shall they arise and build?

MEXICO CITY. GIRLS' SCHOOL—REPORT FOR 1892.

The work of our eighty-four pupils during the past year has been characterized by earnestness, industry and an increasing interest in study. Never have we had so large a proportion of satisfactory girls—girls who can be depended upon—bright, amiable in their treatment of each other, respectful and obedient to their teachers.

The Bible and catechism have been taught, as usual, to every class. With the seven young ladies of the most advanced class I continued the study of the Old Testament. They memorized thirty-two Psalms, many parts of chapters in Proverbs, Isaiah, Jeremiah and Ezekiel, drew maps and diagrams to illustrate the lessons and wrote essays from time to time on such themes as "The Hymn-book of Israel," "The character of Christ according to prophecy," "The ideal woman of the Proverbs." I have been much pleased to observe in their leading of Christian Endeavor meetings and in their daily conduct that they had a hold on divine truths and were honestly striving to make their lives conform to those teachings.

By crowding and economizing we have had forty-two house pupils this year. Many were turned away who have applied again and again, for our house and the money we receive do not really warrant us in taking over thirty boarders. Our house is admirably suited to the needs of the school, is in a fine, healthful location, has abundance of sunshine and air and a beautiful courtyard* full of grass, shrubs and flowers, but there is one need that ought to be supplied at once; that is, a room apart from the others, to be used as a hospital. A case of typhus fever in the house last November has shown us that a new arrangement is indispensable to the safety of our pupils. We hope the Board will appreciate the necessity for this additional room and grant us the necessary funds.

The Christian Endeavor Society numbers nineteen members in the school and ten who have gone away to teach or for other reasons, and one in heaven. For Isabel Aleman, one of the first-grade girls, died last March. Their collection for Home Missions amounted in the year to $3.75, which offering cost no little self-denial, for they are not supplied with pocket money, often lack necessary clothing and scarcely know what it is to enjoy even the simplest luxury. Four girls joined the Church this year and at once presented themselves for membership in the Society. The whole school attended regularly the Sabbath afternoon meetings, which became more interesting and profitable as the year went by.

All the house pupils do their own work in school except a few little girls who cannot wash and iron. Rarely is any objection made to housework. The girls seem proud of their accomplishments in that line and are happy when they can write home that they have learned to cook and sew.

If our people at home could know the state of ignorance and immorality that prevails in this country, they could not fail to appreciate the importance of the work we are trying to do for these girls. The great need of Mexico is comprised in these two words: Mothers and Homes.

Annetta M. Bartlett.

*See cut in *Woman's Work*, March, 1890.

SHOWING HER COLORS.

A little over a year ago, I was written to by a member of the Church about a young Roman Catholic girl, a native of Parras, one hundred and forty miles to the west of Saltillo. The letter stated that the father of this girl was anxious to have her secure an education, stating further that he was a Liberal and giving me his address.

I wrote the father and he answered that he would like to put his daughter into our normal school. I answered that I would be in Parras in the month of January (1892) and arrange the matter, if possible.

Accordingly, in January, in a round of field work, I visited Parras and at once

called on the gentleman. Jesus Fuente was his name. His daughter, Amalia, was a slender, delicate, blue-eyed, fair-haired girl of fifteen years—a girl who, in the streets of any of our cities would pass unnoticed as an American, so striking is the contrast between her and the typical black-haired, piercing-eyed, olive-skinned Mexican maiden. I was cordially received and it was arranged that she should enter our school at its opening on February 1. Sickness, however, prevented her coming until April 1. Then she came in among thirty-five boarding pupils, girls from eleven to twenty years of age, and she the only Roman Catholic among them and up to this time taught to believe them all heretics, if not worse. She had never seen a Bible, much less read one. Imagine her loneliness and terror, and her feelings when she attended our services in chapel for the first time.

Will it not seem strange when I say that she soon became one of our most ardent Bible students, ever anxious to learn more of Holy Scripture, one who took delight in public worship and private prayer?

After eight months, the school year ended and I arranged to escort Amalia and a number of other girls, either quite to their homes or part way there. Taking a coach, we started across the country in a north-westerly direction to Jaral station on the International Railroad, a distance of forty-five miles. There were five girls, with myself and a student for the ministry, a brother of one of the

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TYPICAL COURT AND STAIRCASE IN MEXICAN HOUSES.

girls, as escort. Reaching the station, some of the party were put on the northbound train the same night, while I with the others waited to take the southbound train the next morning. A ride of three hours brought us to Paila, the nearest station to Parras, the home of Amalia Fuente.

As we stepped off the train her father met us and took us to a little restaurant for breakfast before starting for Parras, fifteen miles distant. It was a bare, rude room and the service far from elegant. Some three or four men were at the table when we sat down. When breakfast was served I, as is my custom in public places, gave thanks in secret and began eating, but Amalia said, "Señor Boyce, I can't eat without a blessing." This, when meeting her father after a separation of eight months and without one word to indicate how her words would be received. It is needless to say that a blessing was asked and I confess I felt rebuked by that slight girl's courage.

The ride to Parras was monotonous in the extreme across the broken, dusty plain, and up the winding mountain road, the daughter and myself going in the stage and the father following in a light cart. We reached the city and at the post office all of the passengers, except Amalia and myself, got out. Her home was on the other side of the town, where I left her with her mother, going myself to the house of the Mexican preacher.

In the evening I called on the family and referred to what had passed in the restaurant. Her mother at once said, "And at noon Amalia insisted on our having a blessing before eating dinner, the first time we ever heard such a thing." I then spoke of her having brought her Bible with her and asked that she be allowed to read it at home. Her father at once answered: "She not only read it herself this afternoon, but insisted on my reading for over an hour." I then asked if they would allow her to attend services at our church on the following day. Both parents answered affirmatively, and one of the first to come in for Sunday-school was Amalia and her brother, a boy of fourteen years. So also in the evening, when the Lord's Supper was dispensed, the girl came, and both brother and father with her, and a few days ago I received a letter from the preacher in Parras in which he states that she "has not missed a single service since you left the city."

This is one case, exceptional, I admit, yet showing how the blessed Gospel opens the heart and gives courage to the most timid. Truly, the courage of the martyrs of old is in the veins of this people, although the currents have been clogged by centuries of false teaching and priestcraft. May God hasten the day when multitudes, taught of Him, shall confess Him and give themselves to His holy service.

Isaac Boyce.

Saltillo, Mexico, January 14, 1893.

Miss Wheeler says of the young girl mentioned above that she was simply left to the Christian influence of the school and nothing said directly to bias her opinion and she was not asked, so far as her teachers know, to join the Protestant Church.—Editor.

OUTSIDE THE SCHOOLROOM IN MEXICO.

I. SAINTS AND FEAST DAYS.

Among the most prominent things in Mexico are the saints and feast days.

There is a saint for every day in the year and the children are usually named for that saint on whose day they are born and a birthday is celebrated under the name of the saint's day.

There is one saint who presides over the sending of rain and pilgrimages are made to his shrine at times of unusual drought. I remember such an one last year; the rain came the day before the pilgrimage was made.

Another saint watches over travelers to keep them from being robbed. Not very long ago a poor woman was on her way to Mexico City to sell some vegetables she had raised. Thieves fell upon her and stole all her wares. She was so incensed because this saint had failed to protect her when she had prayed to him, that she went straight to the cathedral on arriving at Mexico City and began beating his image with a stick. She was taken to prison for disturbing the peace.

There is another saint whose business it is to cure you of tooth-ache and another to keep your food from being burned while cooking. There is a true story connected with the latter of these.

A poor woman who was cook in a family did not succeed well, although she was a devout worshiper of the kitchen saint. One day she appealed to God Himself, and one of her friends, coming to visit her about that time, taught her many secrets of the culinary art so that after that her path was much smoother. Her faith in the saints had been shaken and she became a Protestant.

According to Mexican belief the Virgin Mary has particular care over the lives of those who pray to her, to save them from the calamity of a sudden or violent death. I have seen great numbers of queer little paintings hanging in the vestibule entrance of churches, picturing miraculous deliverance by the Virgin. They represented every conceivable danger into which a man may fall: one person was drowning, another was in a burning building, a third was falling from a runaway horse, one was being attacked by thieves, and another engaged in battle.

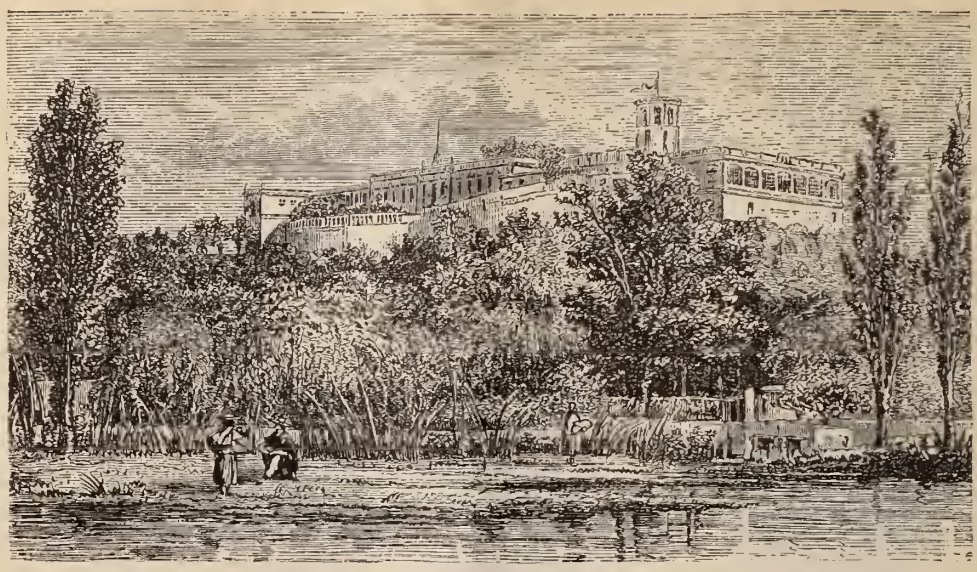
The Virgin Mary is called the "mother of God" and is believed to be much more gentle and merciful than is the Christ. They believe her to be immaculate, and carry this to such an extent that the Holy Family as it is pictured at times and set apart for particular worship, consists of the Virgin Mary as a little girl, with her mother Anna and her father. The month of May is devoted to her special adoration, and all the children then take offerings to her, to the different churches. On the 12th of December the people from all parts of Mexico make pilgrimages to her principal shrine at Guadalupe. Tradition says that here she appeared to a poor workman and demanded of him to build her a church, and that on leaving him her image was found stamped in bright colors on his cotton *serape* and a spring gushed up at the spot where she had stood.

A FEW OF THOSE WHO ATTENDED THE FEAST OF GUADALUPE.

[Kindly loaned by Fords, Howard, and Hulbert. From *Face to Face with the Mexicans*, by Mrs. Gooch.]

Wishing to see how this, the greatest of all the religious feast days is kept, we went, one 12th of December, out to Guadalupe, a village only a few miles distant from Mexico City. We found the street leading to the church and the one in front of it, filled with tents in which all kinds of gambling were going on. The poor people carry a jar of *pulque*, the Mexican beer, and drink freely of it all day. We saw groups of Indian men and women dressed in bright colors and plentifully decorated with beads and fancy ornaments, who danced and sang vulgar songs for the entertainment of the crowds.

"All Saints' Day" and "All Souls' Day" are kept in Mexico. On the latter occasion, skulls, cross-bones, coffins and toy funerals are the most prominent features, and everyone is expected to buy these playthings for the children. *Matracas* are heard everywhere. They are very unique rattles, which make an unearthly sound, like the grating together



CASTLE OF CHAPULTEPEC.

of bones, and are effectual in keeping off evil spirits.

On Judas Day, effigies of the betrayer of our Lord in a species of fireworks are hung across the streets from the upper windows of houses, and are all set off at the same hour in the morning to the delight of the gay crowds who are out to see the sport.

The churches are darkened on Good Friday and draped in black. All the women who can afford it wear mourning on that occasion. The image of Jesus nailed to the cross is placed where it can be reached, and the devout kneel and shower kisses upon it or bathe it with their tears.

Easter or Holy Week is, of course, a time of great excitement in Mexico, and on Palm Sunday they carry palm leaves bleached white, with the segments braided together very prettily.

Easter Sunday is the great day for visiting churches. They believe that for each visited that day they will save themselves forty-eight hours of torture in purgatory. They also celebrate *El Dia de la Santa Cruz*. The cross is worshiped on a par with some of the lesser saints, if one is to judge by the prayers addressed to it.

Christmas festivities last for nine days, concluding Christmas night. The principal feature is a cantata, which is sung in the evening. A movable shrine containing an image of the Virgin Mary (on an ass and accompanied by Joseph) is carried at the head of a line of singers, who march several times around the room or court, and finally stop before a door and knock. They have arrived at the inn and are told there is no room for them. Afterwards, they are admitted to spend the night in the stable. When the group of statuary has been carried inside, the choristers and all the rest of the company kneel and worship before it. Almost immediately after this, dancing begins, refreshments are served and small favors distributed among the guests. This performance is repeated eight nights, and on the ninth, Christmas night, the drama is changed. I have not seen what they do Christmas night, but have been a personal witness on one of the preceding nights.

II. AN HISTORIC PLEASURE GROUND.

Of all delightful places to visit, this castle at Chapultepec and its old forest are most thrilling. Historical fancies hover as thick in the air as the little flat needles on its cypress trees. You half expect to see some tawny Toltec or live statue in bronze spring up from behind the noble, hoary *ahuahuetes* (cypresses), those straight, tall sentinels that have been present at the deaths of many monarchies, and that shade the last resting-place of some of Mexico's bravest youth, who died fighting our own soldiers in the battle of Molino del Rey.

Spanish viceroys have succeeded each other in this palace and here the un-

fortunate Maximilian and Carlotta lived two short years in regal splendor. The old pile is now the "White House" of Mexico and the President shares it with hundreds of military students whose school occupies its west wing, and people of every nation are permitted to walk, ride or drive through its fine old avenues of moss-hung trees.

The last time I was out at Chapultepec I went on horse-back, starting from the school at 6.30 in the morning. We galloped our horses as far as the entrance and then slackened our pace to drink in the beauty of that old forest, to enjoy its woodsy odors and listen to its sweet-throated birds. It is like fairyland there early in the morning.

Last year I took my botany class out there and we roamed around gathering specimens, and took in the menagerie just inside the gates. All the school girls have paid many delightful visits there. At such times they treat their teachers with the best good-fellowship in the world.

It is a pleasing picture to see a Mexican girl out on the street with her chaperon. Her ways are prim and quiet. The only trifling in which she indulges is a bit of shy flirting under her dark eyelashes. That is as natural to her as to breathe. However, our girls do not usually so much as lift their eyes toward a passing cavalier. They are wonderfully well-trained in this respect.

Chapultepec is three miles west of the central plaza in the city, and you can take horse-cars to the entrance but not through the castle grounds.

Ella De Baun.

COMMENCEMENT WEEK AT SALTILLO, MEXICO.

The girls opened Commencement week very pleasantly this year by giving a supper to which they invited us, seven guests in all. About fifty, including a few day pupils, sat down to the table. The older girls prepared the supper and arranged the tables, and we were treated to all the delicacies they could afford including meat, tortillas rolled in cheese or meat, rice cooked with milk, stewed kid salads, and coffee. The girls enjoyed the supper as much as we. It was gratifying to see how well they could manage such an affair and to note their table manners, for most of them have never used knife, fork or spoon before coming here. After supper we played games in their sitting-room until nine o'clock.

The real exercises of the week, however, began with the Baccalaureate sermon to the graduating class, by Mr. Boyce, Sunday evening, November 13. On Monday we began examinations. The Bible classes came first, the primary children in the catechism showing how well they had been taught by one of the graduating girls, though one little girl would say there are three Gods. In one class the girls had committed to memory as many psalms as they could, one learning twenty-one. Another class had studied the Pauline epistles, committing to memory verses from each chapter, being able to tell the epistle, chapter and verse; one hundred verses in all.

The music class passed a good examination, thus pleasing their teacher who has been very faithful in his work. For geography, history and arithmetic classes, we had two gentlemen from the State University and a young lawyer as examiners. The Methodist minister, a young Mexican, assisted. We expected to have our graduates examined for State certificates, but were refused, I suppose because we are Protestants, though the reason given was that the applications were not made according to law. The form was drawn up by the best lawyer in the city.

Commencement exercises on Friday evening closed the school-year. Fifty happy girls, in their white and colored dresses and bright ribbons, made a pretty picture in a room gaily decorated with laurel wreaths, plants, flowers and flags. An arc light shed a soft radiance over all. Our first graduating class of three was the attraction of the evening. We are proud of them: they are so intelligent, ambitious, and grateful for their advantages. The girls sang several pretty choruses, and the National Hymn was received, as it always is, with great enthusiasm. The evening closed with the Missionary Hymn and the benediction. The three graduates will soon begin teaching. Their influence among their schoolmates was always helpful, and we are glad to send them out into a field where workers are so greatly needed. They are girls of many prayers, and, though they go into places of temptation, we believe they can be trusted and that the Father will still watch over them.

Jennie Wheeler.

FAR ECHOES.

THE voices of our missionaries call across, not always in tones of triumph — they are too human and too honest for that. One writes from her isolated Station :

"So many people have forgotten me during these long years (it is quite natural) and I have no opportunity, as they, to gain new acquaintances. So, if your gift had been ever so small it would have been precious."

Another says :

"It is a sad necessity by which a lady coming out here to win souls for Christ is forced, from the very first, to a round of school-room and industrial instruction, which makes it all but impossible for her ever to learn the language well enough to show an inquirer the Way of Life."

And another :

"We leave the loved ones behind and our places seem to be filled up and we drop out of their lives. While we, here, have little else to dream pleasant dreams about except the old days and the old friends, as they grow dearer to our hearts they forget us — and who is willing to be forgotten?"

And another, of what perhaps every worker for a race below his own has sometime tasted :

"We have even been cut to the soul by our own native Christian helpers thinking we came here to make money and live better than we could in America. When I heard that I did think, with a homesick feeling, of the dear native land and of the unseen friends whom we only left because Jesus was dearer and, for one minute only, longed to fly back to America."

Equally not intended for the public eye and with no more of fiction in them, than in those above, are the expressions that follow. One writes from her Station, ninety miles from another white woman :

"It is a privilege to be shut in to our work."

And another :

"I wonder if you would think me changed since I saw you ten years ago. I know I have changed in some respects, for I took little interest in missions then ; but for several years past it has seemed plain to me that there is really little else in life that is meant to be of vital importance to a Christian. If you will notice the Lord's last directions to His followers, you will see *that is the only thing He left us to do*, to tell of Him to all the people on the earth."

And a mother :

"Leaving our children was the saddest experience that ever came into my life. Though only three months ago, it seems like years since we parted. But what a little thing such a separation is when compared to what Jesus did for us ; and what he did for us, he did for these poor Chinese all about us, *only they do not know it.* The joy of telling them this 'Glad Tidings' has again and again stilled the longings and healed the heartaches of parents and children, husbands and wives, thus separated 'for Jesus' sake.'"

And a young lady :

"I find that the time has come when, if I want to do good work, I must ask to go to America. I will do all I can to regain my health and strength. You will know that it is not easy to stop one's work and leave the people that have become dear, but if it makes the future more useful I will go, and look forward to the time when the work can be taken up again and be better done."

And another, after a year in China :

"It was a great trial to leave my pleasant home and come so far away, and sometimes I feel that saying good-by was not the hardest part. I have never felt a wish to return. I am glad that my work is here, now, and I hope my life work is to be here."

Another young lady, during her first year in one of the hardest fields :

"I know so many pity us, but if they only could see us when we gather in a little hut, beside a low bed on which one of God's redeemed ones is lying, suffering in body but rejoicing in spirit and just waiting for the call up higher, they would realize that we are rather to be envied."

Mrs. Butler, retiring from Ningpo after a service of fifteen years :

"Oh, it is hard, very hard, to leave the dear Chinese Christian women. We are closely bound in one body with Him who is the head, and separation from those whom I have learned to love with only a trifle of the great love wherewith He loves us, is a crushing sorrow in which only He can give me comfort."

And Mrs. Hepburn, writing for herself and Dr. Hepburn as they took leave of Japan, where they went as the first missionaries from America :

"We are very sad to break up our pleasant home and to leave our work in this country where, just thirty-three years ago this month, we came to bring the gospel, and fifty-two years this month since we left America and came to the Eastern world as missionaries. We leave it with no expectation of returning. We feel our work here is done. If it should please the dear Master to spare our lives yet longer, we hope by His grace to bear some fruit, even in old age. We start out once more, homeless wanderers, but with as strong faith that He will lead, guide and care for us as when we bade farewell to all so dear to us, in 1840."

A MEXICAN layman having heard the gospel preached a few times in Jerez, State of Zacatecas, at the Presbyterian mission, purchased a Bible and returned to Mesquitic, State of Jalisco, and soon gathered a large number of listeners to the truth and secured more Bibles ; then a number were baptized by a Baptist missionary who visited them, and recently a church was organized with twenty-three members, by a missionary of the Methodist Episcopal Church South.—*Rept. of American Bible Society, 1892.*

Letters from the Front.

SYRIA.

INTRODUCED TO HER NEW HOME.

Miss Ellen Law, having arrived with Dr. and Mrs. Samuel Jessup, after a stormy voyage, wrote from Beirût, Dec. 27, 1892:

Coming ashore in a little row-boat, under a bright, new, American flag, we saw a great flutter of handkerchiefs on the pier, waving a cordial welcome. In a few minutes Miss Everett had conducted me in a carriage to the Seminary, a perfect bower of peace and beauty within high, protecting walls, which enclose palm, lemon, orange, olive and fig trees, roses and sweet violets. Just inside the door was an arch with words of welcome and, farther on, a sea of bright faces in the school-room where the girls waited to make their salutations. Then, up stone stairways, through halls with marble floors and high ceilings, we went, past dormitories of white beds and snowy hangings, to a room made beautiful with roses and with ferns growing in the window

Through this window of my room you have a glimpse of our playground in the shelter of the church, and sentinel cypresses guarding the mission cemetery just outside its walls. Beyond, you catch a picturesque view of the city, with its tiled roofs and minarets, and, farther away, are St. George's Bay and a ridge of the Lower Lebanon. When our rising bell rings at six o'clock, the morning stars are just fading over those mountains and the "Cape of the Divine Countenance" seems to have a soft halo above it that speaks love and joy to the new day.

Love and joy alone seem to reign in this little corner of Beirût, as you might know by looking into the happy faces of these girls. Some of them are Christians, and there seems to be an influence from above over the whole place. . . . You should see them all dressed in their best, the younger with fancy kerchiefs, the older with lace fichus tied over their heads, ready to start for Arabic service on Sunday morning. They look as sweet as any girls in America. . . . You cannot walk far in the city without remembering how Jesus went about and saw here and there "a blind man by the wayside begging." There are many of them in Beirût.

I think our kitchen would interest you. It has a range almost the length of the room, where as many fires have to be built as there are places for kettles. At one end is a hole for the great iron pot and at the other end a wee hole for a little stew-pan, while between come in order those of various sizes for the sister pots and pans.

I cannot help returning to the girls themselves, the most interesting to me of all things here — precious, immortal souls under our care for a season. Pray that all may go from us safe in the keeping of our Saviour and theirs. . . .

PERSIA.

(Extract from a private letter.)

Miss Annie G. Dale wrote from Baku, on the Caspian Sea, December 17, 1892:

We three, Miss Bartlett, Miss Clark and myself, are waiting in the "Hotel d'Europe" in this Russian city of Baku, for the sailing of a coal oil freight steamer, which goes to Enzeli in a day or two. It is the best we can do, unless we wait eight days for the Russian mail steamer. As every day is precious we want to push on as soon as possible, so we venture on this boat, although we had an experience on the Black Sea which sends us on our journey very empty-handed. Our trunks on the Black Sea steamer were improperly stowed away in the hold, and during a storm twenty barrels of olive oil were broken to pieces and our trunks soaked it all up.

I happened to need some thick clothing and had my trunk brought on deck. When I opened it everything in it was dripping with oil — gloves, hats, dresses, shoes, books (my precious little store of books!) reeking with oil. Spools of cotton by the box, ribbons, little presents for our Mission circle, old and young, in anticipation of Christmas, and ever and ever so many other things — the trunk full, all as wet with oil as a sponge full of water. So I just made a sacrifice to the Black Sea of the grimy things, for sand and dirt from the hold had gotten all ground into everything. I could not help thinking that the old proverb, "There is no great loss without some small gain," proved true in our case, for we have been so delayed that Christmas will be over before we reach Teheran.

My heart is full of gratitude to God that He suffered not a hair of our head to be touched amidst all the dangers from cholera and small-pox and from storm. The clothes I can do without. I do not like gloves anyhow, and I have the hat I am wearing, and, if I *had* my books it is certain, from past experience, that I could do little more than look at their dear old backs every time I passed them on the shelves. But the strength and health I have so much of, the freedom from pain, I could not do without these blessings and God gives them to me. Every day, with tears of joy not very far from the surface, do I thank and bless Him for His goodness and pray for their continuance.

This is only a hasty scrawl, just to send you a Happy Christmas, and do eat "lots" of good things for us and think of us, on the road, in a mud house without windows, or perhaps in a stable, drinking tea and eating "leather bread" with Christmas appetites!

Annual mission meeting opened at HAMADAN, November 3, with a precious consecration service. DR. MARY BRADFORD was one of the delegates and wrote from there November 11, 1892:

I left Tabriz with Mr. Wilson and Miss Montgomery, October 12, and we spent a week at Zenjan, reaching here November 2. Your letter gives me more credit than I deserve, for I only did my duty and what came to my hand, and as I look back over it (the cholera relief) now, it seems to me if we had purposed in our hearts and consulted together beforehand we might have made it broader and more useful. The backward look is always better than the forward and perhaps it was for the best, after all.

I am having such a pleasant time in the Faith Hubbard School. It is a blessed centre of light for all this country and not only the girls, but the boys, too, seem to regard it as their home and are always so cordially welcomed. The Armenian boys begin their school-days here and when large enough to go to the other part of the city are still held by the Christian Endeavor meetings and the warm home feeling they always find here.

Dr. Smith is here from Teheran and, as it is not often that three lady doctors get together in Persia, we have enjoyed it.

Mr. Wilson and I were able to use our Turkish up to this city, in all the villages. Every morning and evening he would have a crowd of men and I, of women, and always some would want treatment.

CHURCH, OR STATE?

. . . They have been having trouble here. A mullah especially stirred up the Moslems to persecute the Jews. The Shah ordered the mullah to Teheran and, when the governor tried to send him, the people rose in a mob and brought him back. A new governor was sent and, yesterday, he ordered the mullah out of the city. He said he would go and went to a village eight miles away. This morning early, we began to hear the cries of the people and soon a hill overlooking the city was black with them; their continuous howls of "Ya Ali! Ya Ali!" made a ceaseless roar. They had the black flag and, rallying around it, started off to bring the man back. The city has been quiet all day, but now, as I write, the cries have begun again and Miss Leinbach rushes in to say they are returning and have the mullah with them. The governor says he will destroy the city if they do not submit; and so it is, again, just a test of power between priests and State. We can only pray that out of it all religious liberty may come, and that God will make us ready and willing for what He may require of us.

NORTH INDIA.

FOR the first time we have the pleasure of presenting a letter from MRS. JOSEPH WARREN, so long a worker in her unique field at Gwalior. It bears date October 27, 1892:

This year the hot season has been exceptional. It has been the hottest of the nineteen hot seasons that I have spent on the Plains of India. Out of twenty years, come December, I have been one hot season, that is nearly six months, in the Hills. I also went once for three months and five days to the Hills after the hot season was nearly over. Both of these times God gave me opportunity to work (He has given me from time to time such queer work to do) and the work made me get well faster. This year the air seemed fuller of electricity. There were dry lightning storms continually. There was not one cool day from the first of March until the first of October. I do not like to say so much about heat because it sounds like growling. At the beginning I asked God to uphold us and He did, straight out; and so I only speak of what is past forever, to show how great and clear God's care of us was. We were able to get ice. Last year there was none.

This year God has given me a fine, strong horse. He was thirty years making His arrangements for me to buy it. The one I was using before was purchased by Dr. Warren a little while before he was gone. It had done its work so grandly that I wish there may be a Heaven for horses that are used in God's work in India. With my new horse I have done my work on the road more than ever before. God has given me more books too, this year; that is, the means to buy them. These books I give to those on the road who thread their way out to their homes in the villages miles and miles distant, in the Gwalior State, where I cannot go myself. I have given out hundreds and hundreds of them in this way. The people seem ravenous for them and the gleams of joy that I have seen on faces this year are

a blessed earthly reward. A book preaches for a longer time than a person can talk.

"WHAT COLOR IS JESUS?"

My Sunday-school children are my hobby. Last Sunday one of the little boys asked me, "Lady, what color is Jesus?" I said, "I think He was the same color that you are, only lighter." Then he said: "Lady, what is His country?" I answered, "His country is your country, Asia!" The child looked glad, more than I can express! I shall carry his expression forever. I have told the main part, but I have a lot of child-talk over and above what I can write. Now I wish I had a big map of the world with which I could show them where their country is, where Jesus lived, and where my country is. Though I would rather have a globe.

I have roofed our bungalow this year, that is, I have had a larger thatch put on. I do this public * work willingly; but I would not have chosen it. Still it has enlarged me, and brings me in contact with people whom I would not have known in other ways. The day laborers all about here know me, even those I have never employed.

EN ROUTE FOR SOUTH INDIA.

MRS. R. G. WILDER and MISS WILDER, after a few months spent in Europe, were on board the S.S. *Peshawar* in December, nearing Bombay, where they hoped to be present at the Decennial Conference. Mrs. Wilder recounts some of their summer experiences:

Both in Norway and in England we had choice opportunities to speak about our mission work. We met young ladies who seem devoted Christians and desirous to carry the gospel into India or other foreign lands. Interest in foreign missions seems on the increase in England. The Student Volunteer Movement is well started.

We were invited to homes of some of our old India friends and neighbors, where we had pleasant visits and talks on missions. At Sir George Malcolm's, in the country near Warwick, we spent nearly two weeks. They had a large gathering in their drawing-rooms to hear of the progress of work in the Kolhapur Mission. In its early days Sir George was for years our neighbor, and both he and Lady Malcolm were very friendly to our work and gave largely for its support.

At Sir John Schneider's, in the West End of London, we spent several days. They were seven years in Kolhapur when I had no missionary sister. Lady Schneider was very kind and helpful in aiding my girls' school in its early years, keeping up a mission basket, the avails of which amounted to from 50 to 100 Rs. a year. Many fancy articles were made by her own hands and sold amongst her English friends.

We were also invited to visit Mr. and Mrs. Boswell, just out a little from London. We had known them at Ratnagiri. They were earnest Christians and for years gave to our mission. They got up a drawing-room meeting for us in their home. Besides these meetings in London and vicinity where Grace and I were together, she addressed several other meetings of young people where I was not present. We were thankful for such good opportunities to ask the prayers of so many Christians for the work to which we are so near and so joyfully looking forward.

When we sailed from London on the 25th of this month, a large company of friends gathered on our ship, where we had prayers together. We have had a very safe and pleasant voyage. Four new missionaries joined us at Port Said, so that we are a band of eighteen missionaries. We have had daily Bible readings and prayer-meetings and there seems much longing for Pentecostal blessings on our missions. Dear Robert preached last Sabbath to a large audience of first and second-class passengers, who seemed much impressed by his sermon. . . .

SOUTH DAKOTA.

MISS BEATRICE A. R. STOCKER, who has just joined the mission, wrote to her Chicago friends from PORCUPINE STATION, PINE RIDGE AGENCY, January 1, 1893:

. . . Until I master the difficult Dakota language I naturally cannot learn much of the people nor do proper missionary work. My main business, at present, is study of the language and practicing the music in all the time that I can save from ordinary housework. I find it of great advantage that I have been hitherto such a student of languages and accustomed to sing in foreign tongues, as I have been able almost from the outset to lead the singing here, and am getting to understand and remember more of the hymns, week by week.

The people, as you know, are sadly indifferent, at present, and dead to spiritual influences and all that is good in them has much to contend against. I am glad to have for my colleague and guide in this strange ground so whole-hearted a Christian as Miss Dickson. She possesses the confidence of the Indians in a great degree and understands them very well and she will not lend herself to any compromise between a Christian profession and a carnal life. I share her horror of hasty baptisms and her scorn of the eagerness sometimes shown by various churches to have large results to report. The good work that you allude to as going on at Carlisle shows how susceptible the Indians are of improvement. Naturally religious and dignified, they behave well in church, for which we may be thankful. They seem to have susceptible hearts, and their faces are won-

* Mrs. Warren entirely alone superintended the erection of the fine stone church at Gwalior. —EDITOR.

derfully expressive; any one who knows them a little sympathetically can read them like a book. I have made one or two visits alone among our Indian neighbors, to practice talking what little I can and get acquainted with them. They receive me very pleasantly. How much easier this makes it!

But the fact remains that they are sunk in heathenism and the nameless, terrible bondage of Satan and the flesh. For such stupendous results as lifting this degraded nation out of the slough of heathenism to the level of a clean, upright, God-fearing community, I think missionaries and the mother church should be content to labor and pray for many long years, waiting the Lord's mercy. We should do well to meditate on the examples of Judson, Carey, Livingstone and their firm faith and tireless patience. This feverish clamor for the joy of harvest by those who have wrought but one hour, must surely grieve the Lord. If we are ready to go away offended because the world does not come round to us in a few years, how can God's blessing rest on such workers? How can He work his matchless miracles of grace through such instruments?

DISCOURAGEMENT, WHOLLY FROM THE DEVIL.

You speak of discouragement as sure to overcome us. I hardly know how to understand such words from the watchers to those in the field, unless, indeed, they be said to prove us, how we shall take them. I have been taught to regard discouragement as wholly from the devil, and if at any time I felt its treacherous assaults in my own heart I hope I should confess it at once, not to any Christian friend or fellow-worker, "lest his brethren's heart faint as well as his heart," but to God, in penitence and shame; nay, disown it as a kind of blasphemy to which the will had never consented. A thousand times over God bids his people fear not, faint not, be not dismayed, deal courageously, and the Lord shall be with thee. I find no word in the Bible to justify faint-heartedness, but terrible denunciations of it from Exodus to Revelation. Was it for anything else that the tribes of Israel were shut out of the Promised Land and perished in the wilderness? I wish the whole Christian Church would strike the word "discouraged" out of their vocabulary this year, forever. If they did not betray the thought to one another the infection might be stamped out. "Is anything too hard for the Lord?" The longer and more stubborn the resistance of the powers of evil, the greater may be His glory in the victory at last. And even though we should not in all our lives see much result from anything we have done or sacrificed, I cannot believe that any faithful work or loving offering is lost. It will appear, when your work and ours are tried at the last day. Do not you, too, find these reflections fill you with strong confidence and quiet patience to continue?

IDAHO.

NEZ PERCÉ EVANGELISTS' MISSION TO THE WILD SHOSHONES.

THESE missionaries go on ponies from Mt. Idaho to Lemhi, in the mountain region which divides Idaho from Montana. They carry their supplies with them. They started August 1st and returned in time for harvesting, in September.

MISS S. L. MCBETH wrote to a friend:

Our missionaries found a new agent at Lemhi. Agent Nasholds died about five months ago. Nearly all of the Lemhis were at home waiting for them, only the old chief, Wanabat, and a few others had gone on the hunt, leaving his son as "Regent" in his absence. Since Tit-kelasen's death, Wanabat is sole Head Chief of both bands, and his son tries to hinder the "new way," which threatens to do away with the old heathenism from which comes his power.

One of the men who professed faith in Christ last year is dead; thank God he heard the Gospel first.

Beaver Sack wanted to be baptized, but he had still kept both his wives and was not willing to put one away. He wanted to be married to both of them and baptized. He said the Roman Catholic priest told him that he could be baptized and received into the Church and still keep both his wives, but he wanted to be of the same faith and church as the Nez Percés and not Roman Catholic. He was very sorrowful when he bade our missionaries good-by before they started home. They said, "Pray God He will save him yet."

Wanabat's son hindered the young interpreter who professed repentance last year. "You are not to take a step in the new road" (to be baptized) he told him. "My father is your chief and head and he is the one to direct you." The heathen chieftainship is an absolute monarchy.

One woman professed faith in Christ and was united to her husband in Christian marriage—*the first Christian marriage at Lemhi*, I think.

The agent was very kind to our missionaries and wanted Pastor Williams should come and live at Lemhi as missionary resident. They say that many of the Lemhis are building little log houses for themselves instead of the tents in which they first saw them, and they are farming more, and a number of them have thrown away their leggings and don the white man's dress, and they are now willing to have their children educated. The superintendent of the school is a Christian man, they say.

Our missionaries spent more than three weeks at Lemhi, holding religious services every day besides personal work, man to man, among the people, the personal work chiefly *in the sign language*. Nearly all the people were always present at the meetings listening intently, Pastor Williams preaching in both English and Nez Percé. The Shoshones still want a minister to be stationed among them.

HOME DEPARTMENT

PROGRAMME FOR APRIL MEETING.—*India.*

Scripture Reading: A picture of the people of India. Ezek. 8: 9–10. Rom. 1: 21–32.

Golden Text: "Expect great things from God; attempt great things for God." (Wm Carey, missionary to India 100 years ago.)

THE MIRACLE ANTICIPATED.—"If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen."—Henry Martyn (1805).

THE MIRACLE REALIZED.—"We daily see Hindus of every caste becoming Christians and devoted missionaries of the Cross."—Tudu Prakash (a native paper of Bombay, 1884).

Singing—Prayer by Leader.

POPULAR INFORMATION ABOUT INDIA.

1. How many races, languages, creeds, social conditions in India? (*Encyclopedia of Missions*, vol. 1, pp. 446–449, and Language Map in same. See also remarks in *Miss'y Review*, Sept., '91, p. 664, and in *The Church*, Apr., '92, p. 324.)

2. How was the last census of India taken, in how many languages, and what the cost? (*Miss. Review*, Sept., '91, p. 717; Oct., '92, p. 793.)

3. What similarities between the Hindu and Jewish temples, and their moral codes? (*Miss. Review*, Sept., '91, p. 657.)

4. Why was the great Hindu Conference on Marriage Law in India, held? (*Miss. Review*, Sept., '91, p. 691, and Apr., '91, p. 266.)

5. What is the Arya Somaj? (*Ann. Rept.* of B'd of For. Miss., 1892, p. 107.)

6. How does caste wield such an enormous power? (Dr. Newton, in *Woman's Work*, Apr., '92.)

7. Give eight reasons why the higher classes do not accept Christianity as the lower. (*Miss. Review*, Dec., '92, pp. 927–932.)

FOUR "sentence prayers" for *heathen* India.

MISSIONARY INFORMATION ABOUT INDIA.

8. Map Talk: Point out our three Missions in India. What twenty-two cities are centres of our work? (Last *Ann. Rept.* of the Board.)

9. What results of missions in India does Dr. Pentecost find? (*Miss. Review*, Jan., '93, pp. 31, 34. See also an Englishman's address in the same, p. 24.

10. Give in your own language an incident about Dr. Pentecost in India. (Quoted in *Woman's Work*, May, 1892.)

11. Where did observance of the "Week of Prayer" originate, and with what missionary? (*The Church*, Apr., '92, p. 326.)

12. What can you tell of Woodstock and its sainted President, Mrs. Scott? (*Woman's Work*, Apr. and Nov., '92.)

13. What is the "G. U. P. Society" in Lahore? (Last *Ann. Rept.*, p. 104)

14. The Y.M.C.A. of India held its annual meeting in the most Christianized section of that country. Where is it? (*Ann. Rept.*, p. 138.)

HAVE FOUR (or more) "sentence prayers" for *missionary* India.

Be sure to both read and sing hymn 98, "Gospel Hymns Nos. 5 and 6," by a converted Hindu lady.

Remarks to Leader: Get the *Ann. Rept.* from your minister, also the *Miss. Review*, if your Society does not take it. Give one or two questions, a week in advance, to each lady in the Society. There is nothing like giving each one *something to do* to bring them to the meeting.

SANTA CLARA, CALIFORNIA. *Mrs. Harriet Atwood Newell.*

BETWEEN THE SOCIETIES AND THE FIELD.

MISSIONARY effort is a product. It is made up of two factors. There is a direct proportion between them. The one factor is supplied by us at home in the form of prayers, gifts of time and money. The other is the expenditure of these upon the field. Upon the increase of the first factor depends the increase of the second. Upon the increase of both depends the increase and spread of the Gospel of Love.

In order to be successful at archery one must be able to hit the mark. Prayer, time and money, to be powerful, must be direct, definite. Our missionary societies know too little of their representatives upon the field — the peoples for whom they work, their location, their environments. There are always a few who, by enthusiastic research and genuine study, have located their workers in Persia, in India, in China. They know

the history and character of the people for whom they pray and work. It is not they who send hairpins to a Persia hospital. (The Persian women all wear their hair school-girl fashion.) Nor do they exclaim with that woman of social standing, "Why need the missionaries of Persia a teacher for their children, when they are so near China?" Nor is it they who think that because Teheran, Hamadan, Tabriz, Salmas and Oroomiah are all in Persia, missionaries of these stations must necessarily be acquainted with each other. They know Persia to be the awkward, slow country she is. It is no surprise to them that two letters, the one sent from London the other from Hamadan, bearing the same date, reach Oroomiah about the same time — that to go to Tabriz from Oroomiah, comfortably, takes the greater part of a week — that eight days lie between Hamadan and Teheran.

What we need in our societies is more *enlightened* intelligence. Are not many of us sponges rather than scrapers? We absorb what may come in our path, but put forth no effort to know about missions. Shall we pounce upon the returned missionary and demand of him the history, the literature, the art, the science, the religion, the character, the habits, the customs of the people among whom he has been living the past ten years? This is exactly what we do. The man, the woman who, after a decade of earnest labor returns to us for rest, for recreation, for fresh inspiration, we receive with open arms and — send hither and thither to tell intelligent people how the Persian, the Hindoo eats and sleeps, what he believes and does. How indolent we are! Of all these things the good missionary has written. Magazines are full of them. Missionary items are scattered broadcast.

Let us who are members of missionary societies arouse ourselves and, by real study, match our intelligence of foreign fields with that of those on the ground. When we have succeeded in doing this, the missionary may return to us fearless of suffering the pumping operation. If he wishes to give us something — delightful! There is no water more refreshing than spring water. But is it more than fair that one year out of ten be given to him who has given himself so freely? Let him feel that the year is for him to do with as he most desires.

A personal knowledge of missionaries on one field has stirred this pen to cry out for real rest for these workers in their vacation. Are missionaries everywhere such carryalls? One man — physician, lawyer, judge, book-keeper, teacher, preacher, architect! Work enough for six able-bodied men!

H. M. G.

Oroomiah, Persia.

MRS. JANE SMITH'S CONVERSION.

"I never tried to talk in public before, but when Sister Reynolds came to me last night and asked if I wouldn't come to the Society and tell the women about my visit to Cleveland, poor a talker as I am, I said I would do my best, seeing I had promised the Lord to take hold of whatever work He would put in my way when I got home.

"As Sister Reynolds has told you, I was up in Cleveland at the Volunteer Missionary Convention and got converted. I don't want any of you to think that I went there because I felt an interest in what was going on, for I didn't. It wasn't missionary zeal that took me there. I never thought of going into the Convention when I started, and all that took me to the city at that time was the excursion rates which the railroad offered. I had been saving up my market money to get a new silk dress and I wanted cousin Emily to help me pick it out, so I went when I had a chance of getting my ride for half-price. Jennie said she and her Pa could manage the house, and Ben promised to see to the milking, so I went off feeling comfortable.

"Cousin Emily had her house filled with delegates to the Convention and she could talk about nothing but the Volunteer Movement; but I spoke out plain and told her that I took no stock in foreign missions, and when she asked me to go down to the church I told her I would go to accommodate her, but I knew I would fall asleep, for I always did when Brother Reynolds preached his annual missionary sermon. But I didn't go to sleep. I sat through the whole afternoon and went back to Emily's wider awake than I had ever been before. I can't give you the least idea of the enthusiasm those young people put into that first meeting. They

called it a consecration service, 'Everything I am and have for Christ,' and before the hour was over, I felt as Peter did when Jesus 'turned and looked upon him.' It seemed to me I had been denying Him all my life. When they sung that hymn asking Him to take hands and feet and lips and heart and will and make them His, I shut my mouth tight, for though I knew the words very well, I was not hypocrite enough to sing them. I looked at my hands, grown hard and brown toiling for self, and I said to Jane Smith, 'What have your feet or tongue or brain or heart ever done for Jesus?' I looked back over my life of more than forty years but I couldn't think of a single deed of kindness that I had ever done out of pure love for my Master. As these young people, eager to lay themselves on the altar, stood up and gave such beautiful testimony and over and over expressed the wish to be 'nothing' that 'Christ might be all,' I tried to pull my bonnet down over my eyes, for somehow I felt they must know how very different I was from them. I had always thought before, that people went to church to worship God and the Sabbath had been set apart especially for His service, but to see those young things carrying their religion right into their every day work, and even arranging their amusements for His glory, started some queer notions in my head. It seemed strange to hear them talking about the 'duty of physical culture' and the necessity of 'shaking hands for Christ's sake,' but it did appear so restful that I couldn't help wondering if I could not take Jesus with me into the hot kitchen, or if there mightn't be such a thing as milking and churning and washing to the glory of God.

"You all know that I have never been much in favor of foreign missions. I have always tried to make myself believe that it was zeal for the home cause that made me give so stingily to the foreign work, and over and again I have quieted my conscience by repeating the old saying 'Charity begins at home,' but one of those young volunteers put a piece to it. He said it was 'all right for charity to begin at home, but all wrong for it to end there,' and he made it very plain that it is not the folks that keep crying out about their devotion to 'the heathen in our own country' that do the home work. He said 'If these croakers would only do their fair share towards supporting the Gospel at home, the foreign treasury would not be kept drained so clean. If they would only take the home work on their own shoulders, friends of the heathen world would not have such a heavy burden to carry.' He said: 'The statistics of every church and missionary society within my knowledge will show that it is supporters of the foreign work who do the bulk of giving in the home-field, too.'

"I am not very thin-skinned as you can easily see, but my cheeks did burn, and just then cousin Emily happening to look round, asked in a queer voice, 'Are you sick, Jane? You look as if you were overcome with the heat.'

"I shook my head but I did not tell her that I was thinking of that miserable ten cents a month that I managed to squeeze out of my butter money to divide between the work at home and abroad. I had not got through despising myself, when one of those missionaries who had come home on a visit, begun to tell about woman's condition in heathen countries. My blood did boil while I listened to the way the poor creatures are treated by their fathers and husbands, and when he went on to tell how the baby-girls were put out of the way, I felt so indignant with those heartless men that I whispered to cousin Emily, 'I am glad that I have never given more'n ten cents a month towards supporting such rascals.'

"She laughed and shook her head, and whispered back 'Listen.' I did listen, and, sisters, I want to tell you that I never knew before what a blessed privilege we enjoy in this land where we have the word of God in every home. That speaker made it so plain that the Bible is the only thing that can better the condition of those down-trodden women, and that it is the duty of women in Christian America to deny themselves some of the luxuries in order that the bread of life may be carried to their famishing sisters, that the tears rolled down my cheeks.

"Then a lady who had spent ten years in India, told some of her experience, and from the wet cheeks that I saw here and there all over the house, I think there were more than me who felt ashamed to hear how much more sacrifice the poor heathen women are willing to make for Christ than we are, here at home. She said some folks thought women ought not to go out as missionaries — the work

was too hard for them; but she wished to say that the world could never be evangelized without the help of woman. She could gain access to the women, and by Christianizing the mothers get a firm hold on the children.

"Some one in the audience asked if it would not be better to send out only unmarried women, as the care of families must be a hindrance.

"The reply was: 'My dear friend, there is no stronger plea for Christ and the Bible in a heathen country than the Christian home. The spectacle of a wife walking as an equal by the side of her husband and of parents and children dwelling together in love, are object lessons that touch the hearts of women in idol lands, as nothing else could. Let us have more of these living epistles in happy homes.'

"'Do you think it is right for parents to leave their children in this country, and go back to the heathen?' inquired another voice. 'They are obliged to make that sacrifice if they wish their children to enjoy a Christian education,' was the reply. 'It is very hard, but if they have the grace for such self-denial, who shall condemn?' Now, I had never looked at things in this light before, and had always said that a mother's first duty is to her children. I know I said some hard things about Mrs. Wray when she went back to China, leaving her three little girls to the care of strangers, but after listening to that plea for giving Christ the best of everything, I concluded that I had been weighing people in a very different scale from that used by the Ruler of all the earth, and I determined in the future to 'keep the door of my lips' and to let Jesus decide about the motives which influence His servants.

"I can't speak of everything discussed in that convention, but, before I sit down, I want to say a word on the Scripture lesson that was read from Exodus 35, about the free gifts for the tabernacle. If you will believe me, what was only dry reading to me before, suddenly bristled with suggestions. Even in the old days women and children had a hand in giving, and God demanded their best and a willing heart to make the gift. Those young people, in their talk, made it so plain that the silver and gold all belonged to the Lord, that I felt I had been cheating Him all my life. I said this to Emily and she said that was just the way she felt. Then I whispered back 'I am going to begin all over again,' and the next minute when the contribution basket came into our pew, without a pang I dropped my roll of bills into it and that is why I came home without my silk dress. Sister Reynolds told you at the start that I had been converted, and I have been, even down to my pocket-book, and you may know that it took Grace to reach such a depth. If any of you are still skeptical on the subject of foreign missions, I would advise you to attend a Volunteer Convention or a Christian Endeavor missionary meeting and listen to the testimony of the young people who have consecrated themselves, body and soul, to the Master."

Belle V. Chisholm.

BOOKS RECEIVED.

An American Missionary in Japan. By Rev. M. L. Gordon, M.D. (Houghton, Mifflin and Company, Boston and New York.) Price, $1.25.

One lays down this volume with satisfaction. Altogether a missionary book and every word to be depended upon. The Japanese will not often be written of by a pen so generous, so tolerant and self-effacing. All references to the work of other missionaries, men and women alike, are characterized by the same liberal spirit, which a training in two professions and twenty years of missionary life only partially account for.

The passages on the "Kumamoto Band" and finding of the New Testament in Nagasaki harbor are classics in the religious history of Japan, and the careful reader of periodicals of the American Board, in past years, will find here some other incidents which have been known before. Many others are printed for the first time, any one of which, such as: the development of a church at Kameoka, Mr. Ishii's orphanage, the woman of Wakayama, the old lady whose relatives died in Tiger year — if intelligently repeated, would wake the dullest missionary meeting to life.

All this, and more too, is inside one of Houghton & Mifflin's own chaste covers.

Forty Years Among the Zulus. By Rev. Josiah Tyler, Missionary of the A.B.C.F.M. (Congregational Sunday-school and Publishing Society, Boston and Chicago.)

It is difficult to speak with unbiased judgment of a book written by one whose name we learned to honor in childhood and about a people and mission in which we have been interested all our lives.

It is certain that some chapters, as those upon "Zulu Kings and Wars," "Weddings and Funerals," "Wild Animals," might entertain readers who care nothing for missions; while other chapters, like "Leaving Home," "Zulu Preachers," "Deceased Missionaries," would be valued by those best read on missions. The book is written in graphic style, making "easy reading," with breadth of view, and a map and illustrations add to its attractions.

Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty. By William Butler, D.D. Illustrated. (Hunt and Eaton.) 325 pp. Price, $2.00.

This subject is handled with bold enthusiasm, and with genuine love for the Mexican people. Spanish Romanism, which for 300 years did them such active injury, is shown up unsparingly but not with bitterness. On page 63 occurs an interesting passage entitled "Dates of Romish Dogmas." The whole history of the Maximilian period was perhaps never written more clearly. Mexican martyrs, and heroes like Hidalgo and Juarez, stand out in living colors and the book is simply intensely interesting in those passages where history of our own country becomes linked with that of Mexico. We have read dull books on Mexico; this is not one of them.

In Memoriam. Rev. John Lowe, F.R.C.S.E. Dr. Lowe is known as the Secretary and soul of the Edinburgh Medical Missionary Society for twenty years past. He died suddenly last May, leaving a name honored for usefulness and goodness. From this memorial we learn that he was the son of a Congregational minister and, like Mackay, from Aberdeenshire. For eight years he was medical missionary in Travancore, where he was beloved from the Maharajah to the poorest subject.

SINCE LAST MONTH.

ARRIVALS.

About Christmas time.—At Washington, D. C., Miss Hammond, from Saltillo, Mexico.

January 22.—At New York, Miss Fanny Wight, from Wei Hien, China. Address, Green Cove Springs, Florida.

January 30.—At New York, Miss Susan Hutchison, from Woodstock, N. India. Address, Belvidere, N. J.

DEPARTURES.

January 30.—From New York, Rev. Edson A. Lowe, of Ohio, for Santiago, Chili.

February 1.—From New York, Rev. and Mrs. Horace G. Underwood and little son, returning to Korea, via Europe.

February 6.—From New York, Miss De Baun, returning to Mexico City, by rail, after a brief vacation.

February 14.—From San Francisco, Rev. J. L. Whiting, returning to Peking, leaving his family in America.

Miss Hesser, returning to Kanazawa, Japan.

MARRIAGES.

November 25.—(Where and by whom not communicated.) Miss Margaret Galt to Rev. Chas. E. Eckels, both of Petchaburee, Siam.

January 25.—At Hartford, Conn., Miss Gertrude Storrs of that city to Rev. Frederick J. Perkins of S. Paulo, Brazil.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting at 12 M., in the Assembly Room. Visitors welcome.

THE Twenty-third Annual Assembly of the Woman's Foreign Missionary Society (Philadelphia) will be held in the First Presbyterian Church, Erie, Pa., on April 26, 27, preceded by a prayer meeting on Tuesday evening, 25th.

According to the By-laws: "One delegate may be sent from each Presbyterial Society, each Auxiliary Society, each Young People's Branch or Band." It is hoped that Christian Endeavor Societies working with us will also send delegates.

While the ladies of Erie do not wish to interfere with the action of the Society by which it has been decided that delegates should pay their own expenses for entertainment at hotels or boarding-houses, they extend a cordial invitation to all missionaries and to such delegates as will accept their hospitality.

All applications for board or entertainment must be made not later than April 10, to *Mrs. W. S. Brown, West 9th St., Erie, Pa.*

The Reed House, one block from the church, will entertain delegates and others at $2.00 per day.

Information with reference to reduction in railroad rates will be given in April Magazine.

Treasurer's books at headquarters close April 20.

RECEIPTS last year	*$150,423.79.*
AIM this year, in accordance with urgent request of Board of Foreign Missions	*$160,000.00.*
WATCHWORD enthusiastically and unanimously adopted at Mauch Chunk	*Ready.*
RESPONSE eagerly looked for before	*April 20.*
ANNOUNCEMENT to be made at Erie	*April 26.*

ARE you a Presbyterial, Auxiliary, or Band Secretary? If so, have the Blanks received your prompt attention, and have you given the returns as accurately as possible?

WE shall be glad to receive any questions, or suggestions of subjects, to be discussed at the Presbyterial and Band Conferences to be held in connection with the Annual Assembly.

ONCE again we remind Societies and Bands within our bounds, when needing information concerning *Special Objects* or *Literature*, to correspond with our own Officers, whose names

may be found on third page of cover under their own departments.

THE addition to the native church edifice in Lahore, built as a memorial to Mr. Newton, has just been completed, and the first time it was opened was for the wedding of Mr. Grant Jones of our Mission and Miss Nellie McReddie, a Scotch lady of the Indian Female Normal School and Instruction Society. Mrs. Jones has been adopted into the membership of the Woman's Foreign Missionary Society of Philadelphia.

IT is with great pleasure we commend the missionaries who have sent reports promptly. Mrs. Ferris of Panhala leads off, soon followed by Miss Beltz of Etawah. If our missionaries realized the importance of these reports to the Foreign Secretaries who depend upon them in compiling theirs, they would all make extra effort to be prompt.

COPIED letter may be had from Miss Bartlett, Mexico City.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

AS announced last month, the TWENTY-SECOND ANNUAL MEETING of the Woman's Board of the Northwest, will be held in the First Church (Rev. Dr. McClintock), Burlington, Iowa, April 26, 27. The session will open on Wednesday morning, the 26th, at nine o'clock. We are looking forward to a meeting of unusual interest. A half day is to be devoted to *conference*, insuring an opportunity to discuss the best methods of work. The programme committee have arranged with Mr. Robert Speer, Assistant Secretary of the Board of Foreign Missions, to address the meeting on Wednesday evening. We expect a number of missionaries, among them Mrs. Van Hook of Persia, Mrs. Haworth of Japan, Miss Cort, formerly of Siam, and probably Miss Carey. We hope for a large attendance and a full representation from each State. These meetings are of very great value to our workers. Addresses for entertainment should be sent to Mrs. J. T. Illick, 625 Warren St., Burlington, Iowa. Notice of railroad rates will be published in *The Interior* and *Herald and Presbyter* in April.

OF the Passover Pledges, this word has come from one of our Presbyterial Treasurers. "I am glad to enclose the first Passover Gift I have received. I hope the other societies will yet carry out the same idea and fall into the line of thankfulness for spared life and health." Although the suggestion was made in the Pledge that the gifts be handed in during the Week of Prayer, a society can fix upon another time as well.

IN commendation of the use of mite-boxes we learn that "the First Church, Omaha, had mite-boxes only two or three weeks, but it nearly quadrupled last year's Christmas offering."

ALL were glad to meet and greet Mrs. Hopkins, President of the Board of the Southwest and listen to a few words from her. Her visit was doubly welcome to some of us, who remember well her devoted mother, Mrs. H. B. Fry, so long one of the Philadelphia Society's workers at Salem, Ohio, and who attended our meetings as often as she could, giving assistance and counsel.

A SHORT mid-week call from Rev. J. F. Garvin, of Chili, S. A., with two little sons, gave us a pleasant promise of a Friday visit in the near future.

WE have a new leaflet for Praise Meeting use: *Our Blessings*, which our Societies are requested to send for, to enclose with the invitation and envelope sent to each. We hope that before this is read the whole edition of 20,000 copies will have been used, and borne fruit.

WE are hearing at this late day of some societies which have not received the last Annual Report. A copy was sent to each Secretary last June, but doubtless some have been lost in the mail. Each Society is entitled to a copy, and any person can have one by sending four cents for postage. Life members are entitled to copies if they will send name and address to W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE TWENTY-THIRD ANNUAL MEETING of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the North Church, Buffalo, N. Y., on Wednesday and Thursday, April 12 and 13.

"AT the Annual Meeting those entitled to vote are the officers, managers and honorary vice-presidents, *ex-officio* of the Board, and accredited delegates. These shall be as follows: two from the executive committee of each Presbyterial Society and one for every five auxiliaries." By-laws Article I., Section 4. Presbyterial Societies will please arrange that their delegates are appointed in good season and that their names and addresses are sent by April 1 to Mrs. Halsey L. Wood, Chairman of Committee on Credentials, 53 Fifth Ave.

THE ladies of Buffalo desire to provide entertainment for all delegates and ask that all who will avail themselves of their hospitality will kindly notify, at as early a date as possible, Mrs. J. B. Holmes, 58 Arlington Place, Buffalo.

THE North Church, Buffalo, where the Board holds its annual meeting is on Main Street. A line of street cars runs direct from the New York Central Station. Directions for procuring reduced railroad rates will be published in the *Evangelist* and *Observer* of March 25 and April 6.

IT is hoped there may be at Buffalo an especially full representation from all Bands, Young People's and Christian Endeavor Societies associated in the work of the Women's Board.

AGAIN comes the announcement that the Treasurer's books close April 1. As yet our receipts are not abreast of last year. Let all our members press forward this work of the Lord during these closing days, so that this our Columbian year may mark possession taken of many lands in the name of our King.

THE Chairman of the Nominating Committee, Mrs. Wm. Alling, Rochester, N. Y., will be happy to receive all suggestions.

SOCIETIES wishing to entertain Annual Meeting of the Board in 1894, are asked to present invitations at Buffalo.

SOCIETIES and Bands that are preparing boxes for the Christmas of 1893, are requested to send everything for Persia, Siam and Africa by April 15. For Japan, China, India and Syria by May 15. Direct all boxes to Miss A. L. Denny, 53 Fifth Avenue, and also send a list of contents and the money value.

From Northern New York.

DEAR CO-LABORERS:—Time is winging us away! So swiftly and quietly it moves on that it is hard to realize that the year 1893 has ceased to be a *new* year. It is already beginning to grow old. Doubtless at its dawn, two months ago, we all formed many good resolutions. We deemed ourselves unprofitable servants; we comforted ourselves with the thought of better and holier living in the future. As we read the records of Holy Writ we must be impressed with the fact that in all righteous living, prayers and offerings are indissolubly united.

In giving, emphasis is laid upon the spirit rather than upon the amount of the gift. In the Old Testament we read that the people gave willingly and that "every man shall give as he is able, according to the blessing of the Lord, thy God, which He hath given thee." In the New Testament, Jesus pronounced no higher encomium upon any one than upon the poor woman, of whom he said, "She hath done what she could."

As one working with you, members of the societies and bands of Northern New York, I want to ask you to think of your own individual lives and of their attitude toward the particular organization with which you are connected. Your prayers are assured. What of your giving to the dear Lord's cause of missions? Is it a personal matter with each one of you and do you deal with the treasurer of your society as you would with the Master Himself, if into His bleeding hands you could lay your gifts?

If we could only feel that it is not so much what we do, but how we do it, which constitutes true living; that it is not so much the amount of the gift, but the spirit which prompts it and the ability back of it which constitutes true generosity.

The financial needs are very pressing. As a Society we have pledged ourselves to make a ten per cent. advance in our contributions for the fiscal year so rapidly drawing to a close. This cannot be accomplished by the Society of Northern New York, except as every individual member of it keeps in view the thought that upon each one rests the responsibility of achieving the desired result. A proportionate giving, as unto the Lord, will bring into the treasury more money than has ever been received.

Therefore, dear friends, may I urge upon you all to take this matter to the Lord, asking Him, "What wilt Thou have *me* to do?" Then to each listening ear will come back the echo of Jesus' own words, and each one will hear Him say, "She *hath* done what she could."

Kate B. G. Yeisley.

HUDSON, N. Y.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE Sixteenth Annual Meeting of The Woman's Board of Missions of the Southwest will be held in the First Church, Washington Avenue and Sarah Street, St. Louis, April 26, 27. Synodical and Presbyterial officers are ALL earnestly requested to be present for important conferences. Send at least one delegate from every Auxiliary, Band, C. E. Society, and Sunday-school contributing through the Board's Treasury. A cordial welcome will be extended to all. Come up to our Annual Reunion in numbers, joyfully, prayerfully. Preparations are going forward for a meeting helpful, practical, inspiring and spiritual.

Details of the programme and about reduced railroad rates will appear in *The Mid-Continent*. Please send names of delegates not later than April 10, to Mrs. F. K. Sholes, 5419 Cabanne Place, St. Louis, Chairman of Entertainment Committee. C. M. Hays, General Manager Wabash Railroad, St. Louis, Railroad Committtee.

REMEMBER! The Treasurer's books close April 1. Gather up all the gifts, empty the mite-boxes, and send on promptly all amounts to Presbyterial Treasurers.

If we are to realize our $12,000 mark, we must give $1,600 above all regular gifts, by April 1. Have we individually striven to give joyfully, and with self-sacrificing effort, an extra amount this year? If we have, we shall not fall short.

"We give Thee but Thine own,
Whate'er the offering be."

THE blanks for annual reports have been sent to Presbyterial secretaries and will be in the hands of the local secretaries before this Magazine is received. We hope secretaries will pay particular attention to the request at the head of local blanks and return at the date mentioned, with *all* questions answered. Promptness in filling out and returning these blanks will save the Board secretaries much trouble and insure correctness in the report.

Especially will we be glad to receive any item of interest in regard to methods of work in the auxiliaries.

COPIES of letters from Miss Palmer (the first received from her) and Miss Bates can be secured by sending postage to 1107 Olive Street.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

THE Twentieth Annual Meeting of the Woman's Occidental Board of Foreign Missions will be held April 13 and 14, in Trinity Presbyterian Church, San Francisco. Delegates are expected from our auxiliaries, young people's societies and bands. We are looking forward to a meeting of deep interest and power. To this end we ask your prayers that the Holy Spirit may guide in all that shall be said and done. Be with us at the meetings if possible; but if you cannot be with us in body, be with us in spirit, and let the power of our united prayers be felt as we meet together to plan our work for the coming year.

OUR Treasurer's books will close on March 20. All money must be sent to the Presbyterial Treasurers as early in March as possible that it may reach the Board Treasurer by the twentieth of the month.

OUR Secretary for Publications, Mrs. E. V. Robbins, has gone East for a much needed rest. We miss her faithful services in our *Occident* column and on the literature committee. All orders for literature should be sent to 933 Sacramento Street.

DO not forget a special gift for the new Chinese Home in making up your offerings.

WE are encouraged to hear of new interest springing up in many of our Christian Endeavor Societies in regard to our work. Let each society send to our Special Object Secretary, Mrs. Russell, for work for the new year.

OUR missionary, Miss Culbertson, has at last been able to take a short vacation. During all the years in which she has had charge of the Home this last has been one of the most trying on account of the opposition of the slave owners, and also owing to the overcrowded condition in the Home. May she return to us "strong in His strength" to battle for the right.

NEW AUXILIARIES AND BANDS.

COLORADO.
Denver, 23d Ave. Ch., The Silver Cross Bd.

MICHIGAN.
Springfield.

NEBRASKA.
Omaha, Southwest Ch.

NEW YORK.
New Rochelle, Second Ch.

OHIO.
Cleveland, Madison Ave. Ch.
Jackson, Y.P.S.C.E.
Warren, Y.P.S.C.E.

PENNSYLVANIA.
Allegheny, Second Ch., Y.P.S.C.E.
Altoona, Second Ch., Junior C.E.
Monroeton, Nassau Bd.
Philadelphia, Arch St. Ch., Junior C.E.
Philadelphia, Fourth Ch.

UTAH.
Benjamin.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from January 1, 1893.

[PRESBYTERIES IN SMALL CAPITALS.]

BUTLER.—Centreville, 20.60; Grove City (th. off., 15.05), 38.05; Harlansburg, 15; Martinsburg, 10; New Hope, S. S., th. off., 3; North Liberty, th. off., 4.50; Plain Grove, 7.85; Westminster, 6; Zelienople, 35.89, S.S., 10, 150.89

CARLISLE.—Carlisle, 2d, 22; Chambersburg, Central, Y. L.B., 39.65; Falling Spring, 12.85, Y.L.B., 96; Dauphin, Jun. Soc., 50; Dillsburg, 8.25, Golden Rule Bd., 6.80; Gettysburg, Miss McPherson, 50, Harrisburg, Market Sq., 190, Macedonian Bd., 150, S.S., sen. dep't, 43.34; Harrisburg, Pine St., 190; Mercersburg, 6.75, Y.L.B., 7; New Bloomfield, Rev. R. F. McLean, 25; Newville, Hopeful Workers, 100; Paxton, 35; Steelton, 2.80, 1,035.44

CHILLICOTHE.—Bainbridge, 5; Bloomingburg, 6, Gleaners, 5; Bournville, 2; Chillicothe, 1st, 28.35; Chillicothe, 3d, 7.10, Sunbeam Bd., 3; Concord, 5.25; Greenfield, 12.65, Snowflakes, 8.85; Hillsboro', 25, Sycamore Valley Bd., 2.50; Kingston, 5; Marshall, 5, Mite Gatherers, 9.00; North Fork, 4; Pisgah, 7.50; Washington C.H., 3, 145.59

CLARION.—Du Bois, 52, Stewart Bd., 15, Busy Bees, 4.35; E. Brady, S.C.E., 10; Emlinton, S.C.E, 5; Leatherwood, 20, Y.L.B., 37.58; New Bethlehem, 57.50, Y.L.B., 27, S.S., 27.61; Oak Grove, 11, Earnest Workers, 15; Oil City, 2d, 40; Punxutawney, 6.70; Richland, 7, 335.74

COLUMBUS.—Columbus, 1st, 50; 2d, 5, Mrs. Ferson's cl., 50; Fifth Ave., 3; Westminster, 10.50; London, 6, Finley Bd., 12.50, 137.00

DAYTON.—Dayton, 1st, 100; 4 churches, Dayton, th. off., 17.26; Hamilton, S.S., 25.08; Middletown, 10; Monroe, 1.27; New Jersey, 7; Piqua (th. off., 24), 33, S.S., 40; Reiley, 2.50; Seven Mile, 6; Springfield, 2d, 25, S.S., 25; Springfield, 3d, 5; Troy, "2d Soc.," 25, Mrs. S. R. Drury, 40; Yellow Springs, Fred Coan Bd., 10, 372.11

ELIZABETH.—Basking Ridge, 33, Gleaners, 15; Elizabeth, Ass'n, 297; 1st Ch., M. Morrison Bd., 117; 3d Ch., Bd., 28.45; Westminster Ch., Bd., 130; Marshall St., Cheerful Givers, 30, Y.L.B., 25; Lamington, 52.95, Blauvelt Bd., 25; Lower Valley, Little Reapers, 20; Metuchen, 30; Perth Amboy, 4; Plainfield, Ass'n, 107.69, Y.L.B., 100; Crescent Ave., Agnes Langhorne, 5; Pluckemin, 49.70, Crescent Bd., 22; Rahway, 2d, 10; Roselle, 30.87; Woodbridge, 25, Lilies of the Field, 30, 1,187.66

ERIE.—Bradford, Silver Links, 25.75; Cambridge, Y.L. B., 17.51; Cool Spring, 5; Edinboro', 8; Erie, Park, 40, S.C.E., 20.60; Franklin, 51.50, Mrs. S. J. M. Eaton, 25; Fredonia, 8.25, Children's Bd., 10.75; Girard, 16.87; Hadley, 25; Meadville, 1st, Y.L.B., 43.26; Meadville, Central, 21.63; Mercer, 1st, 97.70, Y.L.B., 25; Mercer, 2d, 20; Oil City, 1st, 56.65, Y.L.B., 51.50; Titusville, Four Leaf Bd., 35, 604.96

HUNTINGDON.—Alexandria, Hartslog Valley Soc., 7.53; Altoona, 1st, 21.75, Y.L.B., 35, Coral Workers, 13.50; Bellefonte, 2 ladies, 60; Birmingham, 37, Warriors' Work Bd., 138; Clearfield, 5; Curwensville, Little Singers, 25; Duncansville, 10; Hollidaysburg, 112.35; Huntingdon, 41.06; Lewistown, 150.06, a member, th. off., 125; Logan's Valley, S.C.E., 5; Lost Creek, 18.80, Carrier Dove Bd., 1.14; Lower Spruce Creek, 38.14; Martinsburg, 23.27; Penfield, 11, Do-your-best Bd., 1; Phillipsburg, 22.80; Pine Grove, 25.25; Port Royal, 10.70, Stewart Circle, 1.60; Sinking Creek, 25; Sinking Valley, 5.10; Spruce Creek, 649.62; Colerain Forge, S.S., 65.57, I-will-try Bd., 4.50, Cool Run, Bd., 9.51; Williamsburg, 50; Winburne, Banks Aux., 5; Mrs. M. Douglass, Shirleysburg, 3; Mrs. H. S. Brooks, Shade Valley, 10; Mr. James Macklin, McVeytown, 25, 1,702.25

LACKAWANNA.—Kingston, Torch Bearers, 25; Scranton, 1st, S.S., Christmas off., 26.71, 51.71

MORRIS AND ORANGE.—Boonton, 54.37; East Orange, 1st, 175; Orange, 1st, 125; Orange, 2d, 100, 454.37

NEWARK.—Montclair, Trinity, 100.00

NEW BRUNSWICK.—Alexandria, S.C.E., 1; Dayton, 9.60; Flemington, 23.29; New Brunswick, 1st, 50, S.C.E., Jr.,

2.50; Pennington, 10, S.S., 40; Princeton, 1st, 131; Trenton, 1st, 200, Inf. Sch., 30; 2d, 25; 3d, 60; 4th, 111.50; 5th, 15; Prospect St., 34.65, 743.54

NEWTON.—Belvidere, 1st, 40, primary cl., in mem., Mrs. Salmon, 15; Belvidere, 2d, 29.75; Hackettstown, 8; Harmony, 16; Newton, 53.05; Oxford, 1st, Bd., 28; Oxford, 2d, 5.75; Phillipsburg, Westminster, 10.32; Stillwater, 24; Washington, 50, 280.77

PHILADELPHIA.—Bethany, 200; Calvary, a lady, 500, Humphrey Bd., 50; Clinton St., Immanuel, 23; Hollond, 25; 10th, 90, Miss Dillaye, 120, S.C.E., 25; Walnut St., Y. L.B., 61; West Spruce St., 360; Wharton St., Snowdrop Bd., 1.50; Woodland, 354.94, Woodland Bd., 6.10, 1,816.54

PHILADELPHIA, NORTH.—Ann Carmichael, 13.50; Bristol, 68.35; Doylestown, 37 50, Andrews Bd., 10; Germantown, 1st, 100, Eliot Boys, Jr., 3.50, Travelers' Club, 4.80, coll. Bd. meeting, 34.56; Germantown, Wakefield, S.C.E., 25; Germantown, West Side, S.S. (*special*, 25), 45; Hermon, Boys' Bd., 25; Huntingdon Valley, 61.96, Little Sunbeams, 5; Morrisville, King's Daughters, 8; Pottstown, 58, Bd. of Faith, 58.76; Providence, Children of the King, 5; Roxborough, 12.50, King's Servants, 10; "M," 25, 611.43

STEUBENVILLE.—Bacon Ridge, 6; Bethel, 52, Gleaners, 25; Carrollton (th. off., 3), 38; Cross Creek, 26; Dell Roy, Y.P.B., 2.50; Dennison (th. off., 19.50), 30; East Liverpool, 100; Oak Ridge, th. off., 3, a lady, 1; Potter Chapel, 10; Salineville, Fidelity Bd., 19.25; Steubenville, 2d (th. off., 15), 65; Steubenville, 3d (th. off., 5), 20; Two Ridges, 20; Uhricksville, 15; Wellsville (th. off., 13), 65.77, Morning Star Bd., 18, a lady, 2, a gentleman, 5, 553.52

WASHINGTON.—Burgettstown, 27.75; Claysville, Aftermath Circle, 25; Cross Creek, 50, Loring Bd., 8; Forks of Wheeling, 45; Mt. Olivet, 18, S.S., 5; Upper Buffalo (th. off., 12), 77, China Bd., 15, Mary Shaw Bd., 11.55; Washington, 1st, th. off., 143.07, Sewing Soc., 142.14, Cornes Bd., 25, S.S., Christmas off., 13; Washington, 3d, ladies' th. off., 27; West Alexander (th. off., 54), 120, Loring Circle, th. off., 10, S.S., 40; Wellsburg, 21.40; Wheeling, 1st, Sidney Ott Bd., 24.30, 872.56

WASHINGTON CITY.—Anacostia, Garden Mem., 4.40; Falls Ch., 13, Bd., 25; Washington, 4th, 15; 6th Ch., 10, Cheerful Workers, 25; Assembly, 10; Covenant, 100; Eastern, 5, S.S., 10; Gurley Mem., M. Campbell Bd., 10; Metropolitan, 25; New York Ave., 157.20, Gleaners, 8; North Ch., 17.50; Western, 12.50; West St., 18; Westminster, 52, 517.60

WELLSBORO.—Arnot, 6; Covington, 6, Lilies of the Valley, 3, 15.00

WEST JERSEY.—Bridgeton, 1st, 32.05; Bridgeton, West, 100; Cape May, S.C.E., 5; Clayton, 19.23; May's Landing, 12.50; Merchantville, 16.57, 186.25

WESTMINSTER.—Bellevue, 50, Bd., 25; Hopewell, 14; Lancaster, 50, Bearers of Light, 25; Leacock, 30; Little Britain, 25; Marietta, 25; Pequea, S.S., 15.50; Slateville, 20; Wrightsville, 27,75, Happy Workers, 2; York, Calvary, 26.45, 335.70

WOOSTER.—Ashland, 12.75; Belleville, 5; Creston, 5; Doylestown, 4.50; Fredericksburg, th. off., 13.25, Margaretta Bd., 25; Jackson, 9; Mansfield, 10; Wayne, 2.05; West Salem, 11.30; Wooster, 1st, 31, Y.L.B., 30; Wooster, Westminster, Coan Bd., 40, 199.75

ZANESVILLE.—Coshocton, 19, Cary Bd., 33.08; Duncan's Falls, 7.50, Ada Gault Bd., 1.25; Homer, 10, S.S., 6; Mt. Pleasant, 4.45; Mt. Vernon, 30, Mary Jones Bd., 5; New Concord, 50; Norwich, 22.50; Roseville, 2; Utica, 7.10, Golden Circle, 1.10, Aux. and Bds., 12.40; Zanesville, 1st, 10, Y.L.S., 20; Zanesville, Putnam, 10.55, inf. cl., 5; Zanesville, 2d, 50, Y.L.B., 25, 331.93

LEGACY.—Mrs. C. E. Worthington, Phila., dec'd, 50.00

MISCELLANEOUS.—Concord, N. C., Mrs. Caldwell, 25 cts.; Cochran, Ga., th. off., 20; Germantown, Pa., "M.," 100; Green Tree, Pa., the Misses Patterson, 5; Winchester, Mass., Mrs. B. Labaree, 10; Newark, N. J., Miss A. A. Brown, 30 cts.; Newport, N. H., Mrs. M. M. McCann, 4; interest on investments, 35.05, 174.60

Total for January, 1893,	$13,056.91
Total since May 1, 1892,	50,975.65

MRS. JULIA M. FISHBURN, *Treas.*,
Feb. 1, 1893. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to January 20, 1893.

BELLEFONTAINE.—Bucyrus, 25; Crestline, 7.10; DeGraff, 5; Kenton, 5.73; Marseilles, 7, 49.83

BLOOMINGTON.—Bloomington, 1st, 33; 2d, 86.85; Clinton, Youths' Brigade, 25; El Paso, 3.50; Philo, 33.50; Selma, 17.36, 199.21

CEDAR RAPIDS.—Cedar Rapids, 1st, 141.76, Passover off., 29.02, S.S., 67.83; Coe College, Y.M. and W.C.A., 30.15; Clinton, 61.50; Marion, 17; Mechanicsville, 35; Mt. Vernon, 25; Vinton, 93.96, 501.22

CENTRAL DAKOTA.—Brookings, Good-will Bd., 10.40, Circle, 4.10; Flandreau, 9; Huron, 9; Manchester, Bd., 52 cts.; Madison, 10; Woonsocket, 2, 45.11

CHICAGO.—Arlington Heights, 2; Chicago, 1st, 102.10, Mrs. Robert Wells' children, 12.50, Railroad Chapel, Y.L. S., 6.25; 2d, 90.85, Mrs. Wm. Blair, 400, C.E., 20, S.S., 35, Moseley Chapel, 30; 3d, 175; 4th, 30, Y.W.S., 45, C.E., 45.06; 6th, Jr. C.E., 5, S.S., 38.12; 8th, Morning Star Bd., 25; 9th, S.S., 7; Forty-first St. Ch., 55, S.S.M.S., 22.75; Belden Ave. Ch., 14.20; Ch. of the Covenant, 15.25; Emerald Ave. Ch., 20.58; Jefferson Park Ch., 61.50; Lake View Ch., 12; Hinsdale, 2; Evanston, 76, Y.L.S., 50; Hyde Park, 130, Y.P.S., 20, Busy Bees, 25; Joliet, 1st, 33; Central Ch., 63.40, S.S., 19.57, Christmas off., 76.45; Waukegan, 15; Wheeling, 1; Woodlawn Park, 25; Lake Forest, Y.P.S., 40.50; Manteno, 2; Normal Park, 2; Peotone, 2; River Forest, 3; South Evanston, 18, 1,883.08

CHIPPEWA.—Eau Claire, 9; Hudson, 5.73; West Superior, 5, 19.73

CORNING.—Bedford, 4.35; Clarinda, 25; Corning, 6.80; Emerson, 3.75; Malvern, 15; Red Oak, 8.70; Shenandoah, 4.40; Sidney, 17.80, 85.80

COUNCIL BLUFFS.—Menlo, 18; Missouri Valley, 10.95; Woodbine, 5.50, 34.45

DETROIT.—Ann Arbor, 118; Detroit, 1st, 160, a friend, 30, Richardson Bd., 179, Children's Union, 10; Second Ave. Ch., 29; Baker St., S.S., 30; Calvary Ch., Foreign Information Guild, 32.72; Ch. of the Covenant, Hastings Soc., 15; Jefferson Ave. Ch., 225; Memorial Ch., 2; Trumbull Ave. Ch., 25; Westminster Ch., 25, Y.L.S., 20; Holly, 1.50; Howell, 25; Mt. Clemens, 2; Pontiac, Y.L.S., 7.50; South Lyon, 2; Ypsilanti, 23, 961.72

DUBUQUE.—Independence, 20.15 (less Presb'l ex., 60 cts.), 19.55

FORT DODGE.—Carroll, 9.70; Churdan, 3.34; Dana, 5; Glidden, 26.80, C.E., 17.71; Grand Junction, 97 cts., 63.52

FORT WAYNE.—Fort Wayne, 2d, 20; Ligonier, 15, 35.00

FREEPORT.—Freeport, 1st, 25, legacy of Mrs. Laura P. Malburn, 115; Rockford, Westminster Ch., 41.50, 181.50

HASTINGS.—Edgar, 4.50; Minden, 25, 29.50

HURON.—Elmore, 1.50; Fostoria, 10; Fremont, 24; Milan, 3; Olena, 3; Peru, 3; Sandusky, 10.10; Tiffin, 40.96 (less Presb'l ex., 2.86), 92.70

INDIANAPOLIS.—Indianapolis, 1st, 140; Tabernacle Ch., 100, 240.00

KALAMAZOO.—Allegan, 6; Cassopolis, 2.55; Edwardsburgh, 5.26; Kalamazoo, 1st, 47.17, Michigan Seminary, 12; Niles, 13.75, Pearl Seckers, 13; Richland, 30.68; Sturgis, 7; Three Rivers, 16.21, 153.62

MADISON.—Madison, Mary Campbell Bd., 12.50; Portage, 5.67, 18.17

MANKATO.—Beaver Creek, Happy Helpers, 5; Blue Earth, 15; Delhi, 19 60; Le Sueur, C.E., 1.00; Redwood Falls, Little Heralds, 10; Winnebago, 3.20; Worthington, 16.41, Jr. C.E., 4.26, 75.37

MATTOON.—Ashmore, 5.68, S.S., 10.32; Assumption, 2.50; Pana, 17.66; Vandalia, 12.15, 48.31

MONTANA.—Butte, 50; Helena, 25.30, 75.30

MONROE.—Adrian, 30.61; Erie, 3; Hillsdale, 7 75; Monroe, 5.50, Y.L.S., 30; Quincy, C.E., 6.10; Tecumseh, Y.L. S., 9.42, 92.38

MUNCIE.—Anderson, 9.53; Hartford City, 2.50; Jonesboro, 3.50; Marion, 10, Bd., 25; Muncie, 27.53, Fulton Bd., 25; Peru, 5.83; Union City, 2.50; Wabash, 10.05, Jr. Soc., 28.04, 150.38

NEW ALBANY.—Bedford, 4.10; Corydon, 5; Hanover, 12 34, Light Bearers, 85 cts.; Jeffersonville, 26.94; Madison, 1st, 12.50, Y.L.B., 19.20; 2d, 15, C.E., 15; New Albany, 1st, 29.75; 2d, 16.60, Mrs. Nunemacher, 10, S.S., 36; Seymour, Evangel. Bd., 18; Sharon Hill, 1; Vevay, 88 cts., 223.16

OMAHA.—Craig, 3.05; North Bend, 7; Omaha, 1st, 42.08, Misses Halle and Fulton, 25, S.S., Christmas mite box, 39.24; Castellar St. Ch., 4.37; Lowe Ave. Ch., 25; Westminster, S.S., birthday box, 3.55; Schuyler, 17; Waterloo, 3.50, 169.79

PEORIA.—Altona, S.S., 5; Brunswick, S.S., 1.05; Elmira, 9.95, Temple Builders, 23.05; French Grove, S.S., 2.60; Galesburg, 42.42; Green Valley, 13.60, S.S., 5; Ipava, S.S., 3.05; Knoxville, Whatsoever Bd., 8; Lewistown, 24.20; Peoria, 1st, 20, E. R. Edwards Bd., 8.81, Little Lights, 10, C.E., 1.68; Westminster, 7.66; 2d, C.E., 5.17; Calvary Ch., 13; Grace Ch., 9.60; Princeville, 25; Dunlap, Prospect Ch., 6, S.S., 2; Yates City, 48, S.S., 7.30, 303.04

PETOSKEY.—Cadillac, 15; Elk Rapids, S.S., 5; Harbor Springs, 2.07; Lake City, 75 cts.; Mackinaw City, 3.16; Traverse City, 5, 30.98

PUEBLO.—Cañon City, 17.33; Pueblo, La Mesa Ch., 41.57, 58.90

SAGINAW.—Bay City, Wight Bd., 42.14; West Bay City, Westminster Ch., 8.91, 51.05

ST. PAUL.—Hastings, C.E., 8.21; Merriam Park, 5; Minneapolis, Bethlehem Ch., 31.17; Stewart Memorial Ch., 6.60; House of Faith Ch., 20; Westminster Ch., 33.80, Hope Chapel, S.S., 20; North St. Paul, 10; St. Paul, 1st, 12.55, 147.33

SCHUYLER.—Chili, 2.50; Kirkwood, 4.50; Macomb, 10; Monmouth, 25; Mt. Sterling, 42; Perry, 2, S.S., 7; Wythe Ch., 21, Bd., 14, C.E., 2.70, 130.70

VINCENNES.—Claiborne, 6.50; Vincennes, 2.50, Willing Workers, 10; Upper Indiana Ch., 11.63, 30.63

WHITEWATER.—Richmond, 20; Shelbyville, S.S., 9.50, 29.50

WINNEBAGO.—Auburndale, 5.24; Marinette, 27; Oconto, 10.35, 42.59

WINONA.—Albert Lea, S.S., 47.10, Owatonna, 6.25, 53.35

MISCELLANEOUS.—A friend, to complete life membership, 5; Christmas gift, 5; Fonda, Ia., Mrs. R. E. Flickinger, 11; Champaign, Ill., Mrs. Mary E. Maths, 5; per Mrs. Rhea, I.H.N., 3; Paton, Ia., 1.94; Muncie, Ind., Fulton Bd., 25; Andrew Ch., Minneapolis, 10, King's Daughters, 5; Chicago, 3d Ch., Mrs. J. M. Horton, 50; Littleton, Col., Mrs. Alex. Scott, p. off., 1, 121.94

Total for month,	$6,448.41
Total receipts since April 20, 1892,	43,020.09

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Jan. 20, 1893. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1893.

BINGHAMTON.—Cortland, 21.25, Christmas th. off., 116.10, Sunbeam Bd., 20; Windsor, 28.43, 185.78

BROOKLYN.—Brooklyn, Bethany, 7.29; City Park Chapel, 7.34; Duryea, 31.50; First, 259.62; Franklin Ave., 10.24; Greene Ave., 4.26; Lafayette Ave., 88.47; Memorial, 28; Second, 7.58; South 3d St., S.S., 46.12; Trinity, 8.14; Westminster, 6.30; Stapleton, S. I., First, 23.33; Pres'l Soc., p. off., add'l, 1.25. 529.44

BUFFALO.—Buffalo, Calvary, 68.81; Ch. of the Redeemer, 4.95; Lafayette St., 18.87, Heacock Bd., 20; Wells St., S.S., infant cl., 2.85, Y.P.S.C.E., 5.40; Jamestown, S.S., 15, 135.88

CAYUGA.—Auburn, Calvary, Y.L.S., 3.66; Port Byron, 10, 13.66

CHEMUNG.—Elmira, 1st, 42.12

EBENEZER, KY.—Lexington, 2d, p. off., 31.21, Lucas Bd., p. off., 10; Ludlow, 1st, 5.39, 46.60

GENESEE.—Attica, 21.35, S.S., 4.45; Batavia, 75, S.S. Miss. Bd., 34.42; Castile, 3.10, Children's Bd., 4; Perry, 55; Pres'l Bd. off. at Batavia, 4.29, 201.61

GENEVA.—Clifton Springs, a friend, 8; Geneva, 1st and North, 50, p. off., 41.50; North, Y.L.S., 8, S.S., 60, mite boxes, 15.87; Ovid, 15, p. off., 20.50, Y.L.S., 15, Mary Wilson and Y.L. Socs., 5; Waterloo, Warner Soc., 10, 248.87

HUDSON.—Bethel, 10; Goshen, 30; Monroe, 2.80, S.S., 9.40; Mount Hope, 10; Ridgebury, 15; Unionville, 5, 82.20

LONG ISLAND.—Bridgehampton, 32.15, Y.L.S., 1; Cutchogue, 15, S.S. Miss. Bd., 25; East Hampton, 15; Middle Island, 3.70, p. off., 20.86, a friend, 60; Moriches, p. off., 44.64; Setauket, p. off., 19.40; Southampton, 15.57, p. off., 24.35; Westhampton, 9.50, 286.17

LYONS.—Newark, 35.78; Palmyra, S.S., 25; Wolcott, 18, 78.78

MORRIS AND ORANGE, N. J.—Morristown, 1st, 100; South St., 150, 250.00

NEW YORK.—New York, Brick, 310; Calvary, Earnest Workers, 5; Central, 160, Jr. C.E.S., 18; Ch. of the Covenant, Mrs. Wm. E. Dodge, 500; Covenant Chapel, Ladies' Chapel Work Ass'n, 5; Ch. of the Puritans, C. C. Club, 50; Fifth Ave., 1,205, Y.L.S., 55, p. off., 140.26, Willing Workers, 30; First, 29.73; Fourth, Silver Links, 35, Pansy Soc., 20; Fourth Ave., 125, Miss. Bd., 121.50; Harlem, Boys' Miss. Bd., 10; Madison Square, 41; Park, 61, Seekers for Pearls, 61, Light Bearers, 13; Thirteenth St., 17; University Place, 100, Light Bearers, 35; West, 300; West End, 22; West Farms, 10; Westminster, 50, 3,529.49

NIAGARA.—Albion, 25, p. off., 15; Carlton, p. off., 4; Knowlesville, 5; Lockport, 1st, 50, p. off., add'l, 1; Medina, 27; Niagara Falls, 10.88; Somerset, p. off., 12.35; Youngstown, p. off., 5, 155.23

NORTH RIVER.—Cold Spring, Willing Workers, 3.25; Newburgh, 1st, 60; Salt Point, Westminster, 8, 71.25

OTSEGO.—Cherry Valley, 10; Cooperstown, 25; Gilbertsville, 16; Hobart, 17; New Berlin, 6; Oneonta, 8.75; Stamford, 21.50, 104.25

ROCHESTER.—Brighton, 12.50; Geneseo Village, 30, Systematic Givers, 25; Groveland, Y.L. Aid Soc., 10; Moscow, The Gleaners, 5.50; Rochester, Brick, 100; Central, 150, King's Cadets, 30; First, 75; St. Peter's, 80; Third, 30; Westminster, Jr. C.E. Soc. and Prim. S.S., 15; Sparta, 1st, p. off., 25; 2d, 10; Webster, 7, Y.P.S.C.E., 3.50, 608.50

ST. LAWRENCE.—Hammond, 85; Ogdensburg, Oswegatchie, 2d, 5.61; Potsdam, 30; Watertown, 1st, 74; Stone St., 10, 204.61

SYRACUSE.—Whitelaw, Mrs Marilla Barnes, 50.00

TRANSYLVANIA, KY.—Columbia, coll. at Mrs. Condict's meeting, 5.80; Danville, 2d, 110, coll. at Mrs. Condict's meeting, 16, a friend, 72; Greensburg, coll. at Mrs. Condict's meeting, 3.65; Harrodsburg, 22, 229.45

UTICA.—Augusta, Y.P.S.C.E., p. off., 4.25; Boonville, p. off., 12; Clinton, p. off., 45.85; Holland Patent, 2 Socs. and Sunshine Bd., p. off., 17.10; Little Falls, 4 Socs., p. off., 43.81; New York Mills, Y.L.S., p. off., 10; Oneida, p. off., 40; Oneida Castle, p. off., 40.75; Oriskany, p. off., 8, Y.L.S., p. off., 3; Rome, p. off., 17; Sauquoit, p. off., 16; Utica, Olivet, p. off., 11; Westminster, p. off., 56; Verona, p. off., 16; Waterville, p. off., 63.05; West Camden, p. off., 1.50; Westernville, p. off., 14, 419.31

WESTCHESTER.—Hartford, Conn., United Aid Soc., 5; Katonah, Misses C. and S. Patterson, 50; Peekskill, 1st, 100; Pelham Manor, 50; South Salem, Ladies' Benev. Ass'n, 90.64, Cheerful Givers, 31.62; Stamford, Conn., Jr. S.C.E., 20, 347.26

MISCELLANEOUS.—East Bloomfield, N. Y., 16; E. P. Allen, 1, 17.00

LEGACY.—Bequest of Mrs. Israel White, through Aux. Soc., Westernville, N. Y., 12.50

Total,	$7,849.96
Total since April 1, 1892,	33,040.71

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest for the month ending January 26, 1893.

EMPORIA.—Newton, 10; New Salem, 6; Walnut Valley, 2.85; Wichita, 1st, 4.10, Y.W.M.L., 7.50; West Side, 6; Lincoln St., 3.50, 39.95

HIGHLAND.—Corning, C.E., 10; Horton, C.E., 7, 17.00

NEOSHO.—Chanute, Jr. C.E., 3.50; Cherokee, 3; Cherryvale, 4.45; Fort Scott, 8.50; Humboldt, 16.82; Parsons, Bd., 10, Y.L.S., 10; Pittsburgh, 10, a friend, 10, 76.27

OSBORNE.—Hay's City, 2; Osborne, 1.25; Wa Keeney, 30 cts., Pearl Gatherers, 70 cts., 4.25

PLATTE.—Chillicothe, Bd., 2.15; Maryville, 2d, 19; Parkville, 9.31; St. Joseph, 3d, 2.50, Bd., 2.50, 35.46

ST. LOUIS.—Bethel (German), 30; Kirkwood, 9.25; St. Louis, Carondelet, 4.45, Helping Hands, 7.61, Jr. Helping Hands, 2, S.S., 6; St. Louis, 1st (German), 16; St. Louis, 1st, 137.50, Y.L.G., 87.50, C.E., 50; Glasgow Ave., 23.85; 2d, S.S., 200, Boys' League, 8; St. Charles, Jefferson Ch., 2; Rock Hill, 45, S.S., 6.20; Webster Groves, 32; Union, 4, Mrs. R. O. C. Sneed, 5, 676.36

TOPEKA.—Auburn, S.S., 5; Edgerton, 1st, 14; Kansas City, Grandview Park, 7.20; Western Highland, 3.51, King's Soldiers, 13; Junction City, C.E., 10; Lawrence, 1st, 50.58; Leavenworth, 1st, 30; Mission Centre, 2.60; Topeka, 1st, 45, S.S., 44.35, Mission S.S., 5; Westminster, Faithful Circle, 5; Vineland, 1, 236.24

MISCELLANEOUS.—Missouri Synodical, 8.50

Total,	$1,094.03
Previously acknowledged,	3,887.03
To date,	$4,981.06

MISS JENNIE MCGINTIE, *Treas.*,
4201 Annex, Page Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to January 22, 1893.

OAKLAND.—Danville, C.E., 20; Mills College, Tolman Bd., 35, 55.00

SAN FRANCISCO.—San Francisco, Howard Ch., Requa Bd., 6.00

SAN JOSÉ.—Los Gatos, 20; San José, 1st, Alexander Duff Soc., 50, 70.00

MISCELLANEOUS.—Miss Sara L. Young, Danville, Ky., 5; Miss H. J. Baird-Huey, Phila., Pa., 5, 10.00

Total for January,	$141.00
Total since March 25, 1892,	5,188.71

MRS. E. G. DENNISTON, *Treas.*,
JAN. 24, 1893. 939 Sacramento St., San Francisco, Cal.